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V I E W O F T H E *Covenant of Grace* F R O M T H E SACRED RECORDS:

W H E R E I N

The PARTIES in that COVENANT,
the MAKING of it, its PARTS *Conditionary* and *Promissory*, and the ADMINISTRATION thereof, are distinctly considered :

Together with

The TRIAL of a saving Personal IN BEING in it,
and the WAY of ENSTATING Sinners therein
unto their Eternal Salvation.

To which is subjoyn'd,

A MEMORIAL concerning Personal and Family-Fasting and Humiliation, presented to SAINTS and SINNERS.

By the late Reverend and Learn'd Mr. THOMAS
BOSTON Minister of the Gospel at Ettrick.



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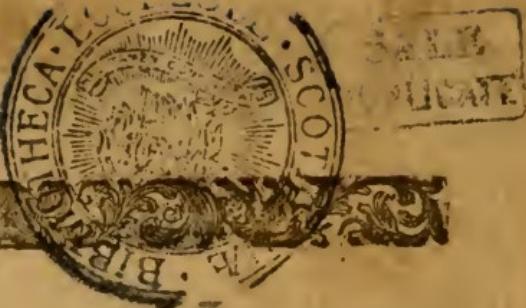
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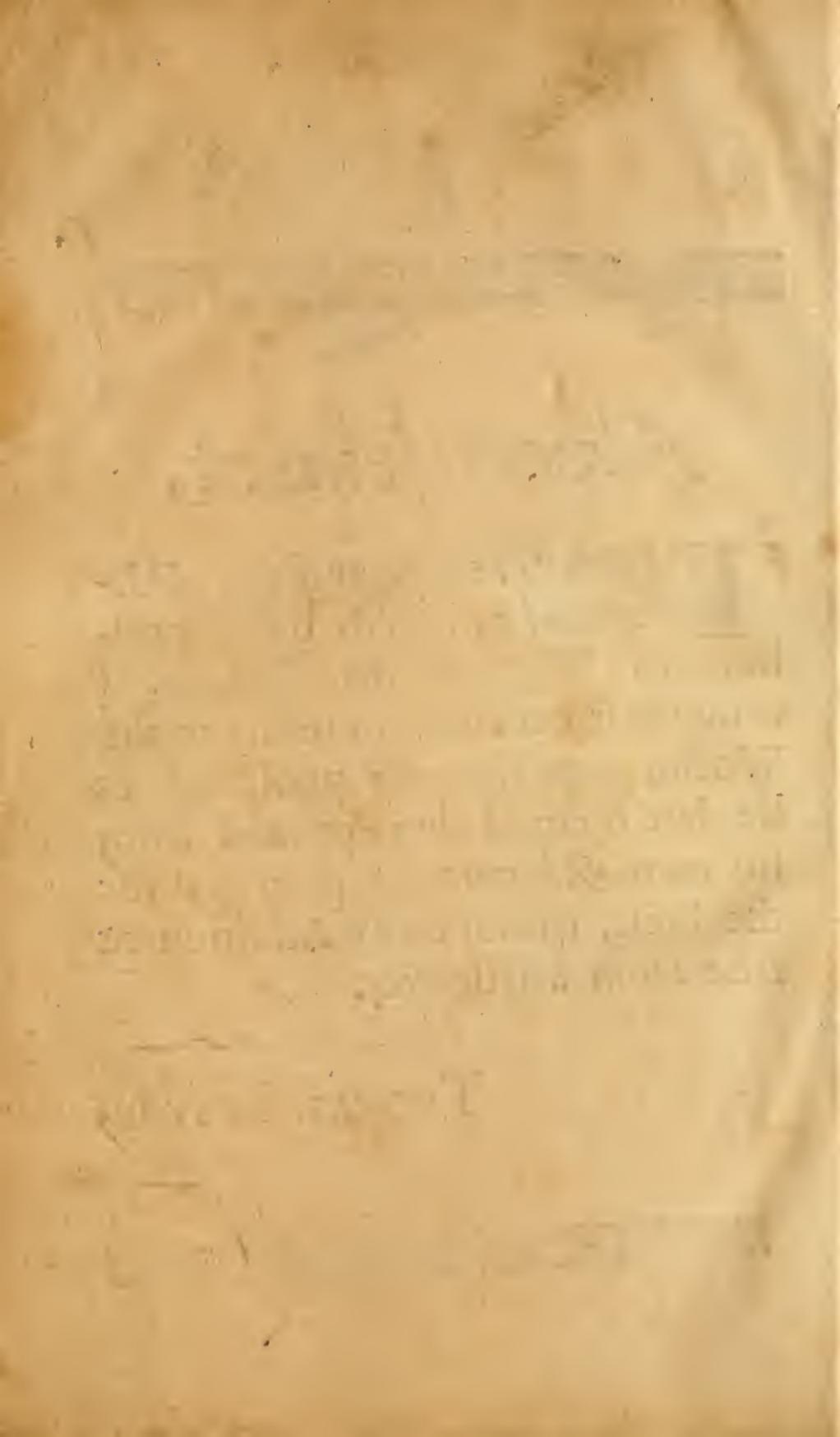
EDGAR MCGOWAN



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THIS Treatise and the *Memorial* adjoin'd, being posthumous Works of my Father's, I thought it necessary to testify to the World, that they are published as he left them, being printed from his own *Manuscript*, prepared for the Press, without any Addition or Alteration whatsoever.

THOMAS BOSTON.





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A VIEW of the COVENANT of GRACE, &c.

PSALM lxxxix. 3.

I have made a Covenant with my Chosen

1 COR. xv. 45.

The last Adam was made a quickning Spirit.



S Man's Ruin was originally owing to the Breaking of the Covenant of Works, so his Recovery, from the first to the last Step thereof, is owing purely to the Fulfilling of the Covenant of Grace; which Covenant, being that wherein the whole Mystery of our Salvation lies, I am to essay the Opening of, as the LORD shall be pleased to assist. And there is the more Need of humble Dependance on the Father of Lights, through Jesus Christ his Son, for the Mani-

A View of the

festation of his Spirit in this Matter ; that, whereas the first Covenant is known, in Part, by the Light of Nature, the Knowledge of this Second is owing entirely to Revelation.

'Twas from this Covenant, the *Psalmist*, in the Verse immediately preceding the first Text, took a comfortable View of a glorious *Building*, infallibly going up in the midst of Ruins ; even a Building of *Mercy* : *For I have said, Mercy shall be built up for ever* ; the Ground of which confident Assertion is, in our Text, pointed out to be God's *Covenant* with his *Chosen*. From the *Type* of the Covenant of *Grace*, namely, the Covenant of *Royalty* made with *David*, he saw a building up of *Mercy* for the royal Family of *Judah*, when they were brought exceeding low. From the *Substance* of it, he saw a Building of *Mercy* for Sinners of Mankind, who were laid in Ruins by the Breach of the first *Covenant*. This is that new Building, free Grace set on Foot for us ; into which they that believe are, instantly thereupon, received, and where, once received, they shall dwell for ever : A *Building* of *Mercy*, in which every Stone, from the Bottom to the Top, from the Foundation-stone to the Cope-stone, is pure *Mercy*, rich and free *Mercy* to us.

Of this *Building* of *Mercy*, I shall drop a few Words.

And (1.) The *Plan* of it was drawn, from all Eternity, in the Council of the Trinity : For it is, according to the eternal Purpose purposed in Jesus Christ, Eph. iii. 11. The *Objects* of *Mercy*, the *Time* and *Place*, the *Way* and *Means*, of conferring it on them, were design'd particularly, before Man was miserable, yea before he was at all. (2.) The *Builder* is God himself, the Father, Son, and Holy Ghost,

Covenant of Grace. 3

Ghost, *1 Cor. iii. 9.* Te are God's Building. All Hands of the glorious Trinity are at Work in this Building : The Father chose the Objects of Mercy, and gave them to the Son to be redeemed ; the Son purchased Redemption for them ; and the Holy Ghost applies the purchased Redemption, unto them : But it is specially attributed to the Son, on the Account of his singular Agency in the Work, *Zech. vi. 12.* Behold the Man whose Name is the BRANCH---He shall build the Temple of the Lord : ver. 13. Even He shall build the Temple of the Lord, and He shall bear the Glory. (3.) The Foundation was laid deep, in the eternal Counsel ; beyond the Reach of the Eyes of Men or Angels. Paul considering it, cries out, O the Depth ! *Rom. ii. 33.* For who hath known the Mind of the Lord, or who hath been his Counsellor ? ver. 34. (4.) 'Tis more than Five thousand Years, since this Building rose above Ground. And the first Stone of it, that appeared, was a Promise, a Promise of a Saviour, made in Paradise, after the Fall, *Gen. iii. 15.* namely, that the Seed of the Woman should bruise the Head of the Serpent. Here was Mercy. And Mercy was laid upon Mercy : Upon promising Mercy was laid quickning Mercy, whereby our lost first Parents were enabled to believe the Promise : And upon quickning Mercy was laid pardoning Mercy to them ; and upon that again, sanctifying and establishing Mercy, and at length glorifying Mercy. (5.) The Cement is Blood ; the Blood of Jesus Christ the Mediator, which is the Blood of God, *Acts xx. 28.* No saving Mercy for Sinners could consist, nor could one Mercy ly firm upon another, in the Building, without being cemented with that precious Blood : But by it, the whole Building consists,

consists, and stands firm for ever. *Heb.* ix. 22, 23. and vii. 24, 25. (6.) Ever since the Time it appeared above Ground, it has been *going on*. And many Hands have been employ'd, to serve in carrying on the Work: In the first Ages of the World, Patriarchs were employ'd in it, such as *Adam, Enoch, and Noah*; in the middle Ages, *Propbets, Priests, and Levites*: In these the last Ages, the *Apostles, and other extraordinary Officers, and ordinary Ministers of the Gospel*. Great has been the Opposition made to the Building, from the Beginning, by Satan and his Agents; both in the Way of Violence and Deceit: Yet has it all along been going on still. And now 'tis come far above Mid-height; 'tis drawing towards the Top, and the Time when the last Stone shall be laid thereon: For 'tis evident, we are far advanced in *the Days of the Voice of the seventh Angel*, wherein the *Mystery of God* is to be *finished*, *Rev.* x. 7. (7.) The *Cope-stone* will be laid on it, at the last Day; at what Time the Promise will receive its full Accomplishment, in the compleat Salvation of all the Objects of Mercy, then to be advanced *unto the Measure of the Stature of the Fulness of Christ*, *Eph.* iv. 13. In that Day, our Lord Jesus Christ, the great Builder, shall bring forth the *Head-stone thereof with shoutings*, even the last and crowning Mercy, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. And then shall they dwell in the Building of Mercy perfected, and sing of Mercies, for ever and ever. *Lastly*, The Foundation on which it stands, is a *firm* one. 'Tis necessary, that it be so: For a Building of Mercy to *Sinners*, from a *holy just God*, is a Building of huge Weight; more weighty

weighty than the whole Fabrick of Heaven and Earth : And if it should fall, all is ruined a second Time, without any more Hope of Relief. But, it is a sure Foundation, being God's everlasting Covenant ; *I have made a Covenant with my Chosen.*

In which Words, together with the second Text, there are four Things to be considered. I. The Foundation, on which the Building of Mercy stands ; to wit, *A Covenant.* II. The Parties *Contracters* in that Covenant. III. The *making* of it. And IV. The *Nature* of it.

I. The *Foundation* on which the Building of Mercy stands, is a *Covenant*, a Divine Covenant, a sure one. The first Building for Man's Happiness, was a Building of Bounty and Goodness ; but not of *Mercy* : For, Man was not in *Misery* when it was a rearing up. And it was founded on a *Covenant* too ; namely, on the Covenant of *Works*, made with the first *Adam* : But he broke the Covenant, and the whole Building tumbled down in an Instant. But *this* is another Covenant, and of another Nature. In the Type indeed, and Shadow, 'tis the *Covenant of Royalty* with *David*, 2 Sam. vii. 11,---17 ; which was a Foundation of Mercy to his Family, securing the Continuance of it, and that as a *royal* Family. Howbeit, in the Antitype and Truth, 'tis the *Covenant of Grace*, the Covenant of *eternal Life* and *Salvation* to Sinners, the spiritual *Seed* of the Head thereof, to be given them in the Way of free *Grace* and *Mercy*, Psal. lxxxix. 2, 4, 29, 36 : And in which they are freed from the Curse, so that it cannot reach them, notwithstanding of their Failures ; but the Lord deals with them, as his *Children* still, tho' offending Children, ver. 30,---33 : And all, by the Means of Jesus

Christ the Saviour, the mighty One, ver. 19. This is the Foundation of the whole Building of Mercy to Sinners, in their low Estate, into which they were brought by *Adam's Fall*. The Revelation, Promulgation, and Offer made unto the Sons of Men, of *this Covenant* which lay hid in the Depths of the eternal Counsel, is called the *Gospel*; the glad Tidings of a new Covenant, for Life and Salvation to Sinners.

II. The *Parties Contracters* in this Covenant, are **G o d** and his *chosen*, the *last Adam*: For 'tis evident, from the Nature of the Things here spoken ver. 3, 4, and from 2 Sam. vii. 8. that these Words, *I have made a Covenant with my chosen*, are the **L O R D**'s own Words. Both Heaven and Earth were concerned in this Covenant; for it was a *Covenant of Peace* between them: And accordingly, the Interests of both are seen to, by the *Parties Contracters*. (1.) On Heaven's Side is God himself, the Party *Proposer* of the Covenant; *I have made a Covenant with my Chosen*. He was the offended Party: Yet the Motion for a *Covenant of Peace*, comes from him; a certain Indication of the Good-will of the whole glorious Trinity, towards the Recovery of lost Sinners. The God and *Father* of our Lord Jesus Christ, the Father of Mercies, beholding a lost World; his *Mercy* seeks a Vent, that it may be shown to the miserable: But *Justice* stands in the Way of the Egress and Building of *Mercy*; without there be a *Covenant*, whereby it may be satisfied. Then saith the *Father*, The first Covenant will not serve the Purpose of *Mercy*; there must be a new Bargain: But the lost Creatures have nothing left, to contract for themselves; unless another take the Burden upon him,

for

for them, there's no Remedy in the Case : They cannot choose such an one for themselves ; I'll make a Choice for them, and make the Covenant with my Chosen. (2.) On Man's Side then is God's Chosen, or chosen One, for the Word is singular. This chosen One, in the Type, the Covenant of Royalty, is David, but in the Antitype, the Covenant of Grace, 'tis the Son of God, the last Adam, even Christ the Chosen of God, Luke xxiii. 35. The Truth is, such great Things are said of the Party with whom this Covenant was made, of his Seed, and of the Efficacy of this Covenant, as can fully agree to none, but Christ and his spiritual Seed, ver. 4, 27, 29, 36, 37. The royal Family of Judah, the House of David, never recovered their ancient Splendor, after the Babylonish Captivity ; with a View to which Time, this Psalm seems to have been penned : Their Kingdom is extinct many Ages ago ; and the Grandeur of that Family, according the Flesh, is quite sunk. But the Promise made to David, in the Covenant of Royalty, still flourisheth, and will flourish for ever, in Jesus Christ the Top-branch of the Family of David. How then can it be, but that, in the perpetual Building of Mercy, mentioned ver. 2, and the establishing of David's Seed, and building up his Throne to all Generations, ver. 4. Christ himself is chiefly aimed at ? And indeed, he only was the mighty one, fit for the vast Undertaking in this Covenant, ver. 19 : And him the Father points out to us, as his Elect or chosen One Isa. xlvi. 1.

III. As to the making of this Covenant, between the contracting Parties ; the Father made it with his own Son, I have made a Covenant with my Chosen : And that, before the World began, Tit. i. 2. By

their mutual Agreement thereto, this Covenant was compleatly made, from Eternity; even as the Covenant of Works, with the first *Adam*, was, before we were in Being. The original Text calls it *cutting off* a Covenant; which Phrase is taken from that ancient Usage of *cutting off* a Beast, by *cutting it asunder*, at the making of a Covenant, *Jer. xxxiv. 18.* It intimates this Covenant to be a *Covenant by Sacrifice*; wherein the Party-contracter on Man's Side was the *Sacrifice*, and Divine Justice the *Sword* that *cut it asunder*, according to *Zeck. xiii. 7.* *Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts: Smite the Shepherd.* And withal, it imports the *Inviolableness* and *Perpetuity* of the Covenant made; no more, for ever, to be dissolved, than the Parts of the Beast *cut off*, one from the other, to be joined again as formerly.

IV. For the *Nature* of this Covenant; there are five Things belonging thereto, that appear from the Texts: Namely (1.) The *Being* of a *Representation* in it; (2.) The *Design*, for which it was set on Foot; (3.) That there are in it a *Condition*, and (4.) A *Promise*; And (5.) Into whose Hands the *Administration* of it is put.

1. There is a *Representation* taking Place in this Covenant. As it was in the first Covenant, so it was likewise in the second; the Party-contracter and Undertaker on Man's Side, was a *Representative*, representing and sustaining the Persons of others. This appears, in that the *chosen One*, with whom the Covenant was made, is called the *last Adam*. For 'tis plain, he is so called in Relation to the *first Adam*, who was the *Figure* (or *Type*) of him, *Rom. v. 14:* Namely, in that, likeas the *first Adam* repre-

representing his Seed, in the Covenant of Works, brought Sin and Death on them; so he representing his, brings Righteousness and Life to them; as the Apostle teacheth at large in that Chapter.

2. The *Design* of this Covenant, was *Life*, the most valuable Interest of Mankind. *The last Adam was made a quickning Spirit*, to wit, to give Life to his Seed. So it is a *Covenant of Life*, as the Covenant of *Levi*, a Type thereof, is expressly called, *Mal. ii. 5.* The first Covenant was a Covenant of *Life* too: But there is this Difference, to wit, that the First was for *Life in Perfection* to upright Man *having Life before*; the Second, for *Life in Perfection* to sinful Man legally and morally *dead*. The Parties contracted for, in this second Covenant, were considered as under the Bands of Death, absolutely void of Life; and therefore utterly incapable to act for helping themselves. They lay like dry Bones, scattered about the Grave's Mouth, before the Parties-contracters; Justice forbidding to give them Life, but upon Terms consistent with and becoming its Honour.

3. The *Condition* of the Covenant, the Terms of that Life, agreed to by the Representative, is implied in that he was *the last Adam*, namely, to go thorough with what the first *Adam* had stuck in. *Adam*, in the Covenant of Works, stumbled in the Course of his Obedience, and fell; and by his Fall was quite disabled to begin it anew: He thereby came under the Penalty of that Covenant also, but was utterly unable to discharge it. So the *last Adam* comes in the Room of the First, not as the *first Adam* stood in his Integrity; for in that Case, there was no Place for a *second Adam*: But, as he lay

lay a broken Man under the first Bargain. And coming in his Room, in this Case; his Business was, to satisfy the Demands of the first Covenant, in behalf of his Seed. These Demands were now run up high, quite beyond what they were to innocent *Adam*: The Penalty was become payable, as well as the principal Sum. Wherefore, the first Covenant being ingross'd in the second, is declared broken; and the Principal and Penalty being sum'd up together, the Clearing of the whole is laid upon the *last* or second *Adam*, as the Condition of the second Covenant.

4. The Promise of the Covenant, to be, upon that Condition, perform'd by the Party-contracter on Heaven's Side, is imply'd in these Words, *I have made a Covenant with* (in the Original, *To*) *my Chosen*. That is, "I have made a Covenant, " binding and obliging myself, by solemn Promise, " to my chosen one, for such and such Benefits, u- " pon the Condition therein stated and agreed to." Compare the following Clause, *I have sworn unto David my Servant*. The Nature of this Promise will be enquired into, in the due Place.

Lastly, The Administration of this Covenant, is put into the Hands of the Party-contracter on Man's Side; *The last Adam was made a quickning Spirit*. Each of the contracting Parties being God, it was not possible, that either Party should fail; or that the *last Adam* should break, as the *first* had done. Wherefore, the Time of Christ's fulfilling of the Condition of the Covenant, being prefixt by the Father; God took Christ's single Bond, for sufficient Security, and thereupon constitute him *Administrator* of the Covenant. These whom he represented, were considered as being under *Death*, which,

which, in the Language of the Covenant, is a very extensive Term: The *Spirit* and *Life* were to be purchased by him, and did belong to the *Promise* of the Covenant. So, upon the Credit of his fulfilling the *Condition* of the Covenant, in due Time; the Fulness of the *Spirit*, and *eternal Life*, were lodged in him, to be communicate by him. *Rev.* iii. 1. *These Things saith he that bath the seven Spirits of God.* i *John v. 11.* *God bath given to us eternal Life: And this Life is in his Son.* *John xvii. 2.* *As thou hast given him Power over all Flesh, that he should give eternal Life.* Thus was he made a quickning *Spirit.*

Now the DOCTRINE of these Texts thus compared and explained, is, *That the Covenant of Grace, for Life and Salvation to lost Sinners of Mankind, was made with JESUS CHRIST the LAST ADAM; and he constitute Administrator of it.*

In handling of this weighty Subject, I deem it not necessary to insist, to prove that there is a Covenant of Grace, the Being of which is obvious from the Texts, and many other Scriptures, such as *Isa.* xlii. 6. and xlix. 8. and liv. 10. *Heb.* viii. 6. and xiii. 20. But the following Account of it, shall be ranged under these six Heads: Namely, *First*, The *Parties* in the Covenant of Grace; *Secondly*, The *making* of that Covenant; *Thirdly*, The *Parts* of it; *Fourthly*, The *Administration* of it; *Fifthly*, The *Trial* of a saving personal Inbeing in it; *Sixtly*, The *Way* of enstating Sinners personally and savingly in it.



HEAD I.

The PARTIES in the Covenant of Grace.



N all Covenants, of whatsoever Nature they be, whether Covenants of *absolute Promise*, or *conditional ones*, there must needs be distinct *Parties*: For, howbeit one may decree, resolve, or purpose with himself, without another Party; yet one's covenanting or bargaining, vowing, or promising, speaks an *Obligation* thence arising to *another distinct Party*. Accordingly, in the Covenant of Grace, there are three *Parties* to be considered; *First*, The *Party Contractor* on *Heaven's Side*; *Secondly*, The *Party Contractor* on *Man's Side*, and *Thirdly*, The *Party contracted and undertaken for*: Of which in order. And

I. Of the Party-contracter on Heaven's Side.

AS it was in the Covenant of Works, in this Point; so it is likewise in the Covenant of Grace: The Party upon the one Side, is God himself, and he only. There was no need of any other, to see to the Interests of Heaven, in this Covenant: And there *was* no other, when it was made, being made from Eternity, *before the World began*, Tit. i. 2. this is plain from the Words of the Covenant, *I will be their God*, Jer. xxxi. 33.

But, whether God is herein to be considered personally or essentially, is not quite so clear. Some Divines think, that the *Father*, personally considered, namely as to the first Person of the glorious Trinity, is the Party-contracter on Heaven's Side. Others, that God essentially considered, that is, as Father, Son, and Holy Ghost, is that Party-contracter. But, however we conceive of that Matter, we are assured from the holy Oracles, That these Three are one God; and judge, that, according to the Scripture, it may be safely said, that God, essentially considered, was the Party-contracter in the Person of the Father. Hereby it is owned, that the *Son* and the *Holy Ghost* have their Part in the Covenant, on Heaven's Side, as the Party offended by Man's Sin: And in the mean Time, a peculiar Agency, in this great Work of Power and Authority, on that Side, is attributed to the *Father*; as there is unto the *Son*, on Man's Side.

And

And that, of the Party Contractor on Heaven's Side, we may conceive aright in this Matter; these two Things are in the first Place to be taken Notice of. 1. He from all Eternity decreed, the *Creation* of Man after his own Image, and the making of the *Covenant of Works* with him, in Time. All Things brought forth in Time, lay from Eternity in the Womb of God's Decree; in Virtue whereof they have their *Being* in Time: For which Cause, the *Decree* is said to *bring forth*, as a Woman doth a Child, Zeph. ii. 2. And the *Creation* of Angels and Men, with the *Providence* about them, made many Lines in the Volume of the sealed Book of the *Decrees*. God self-sufficient needed neither Man nor Angel; but for the Manifestation of his own Glory, he purposed from Eternity to create them: And moreover, to enter into such a *Covenant* with *Man*, as *one* should therein represent the whole Family; sovereign Pleasure mean while taking another Method with the *angelic* Tribe: But withal purposing to give both the one and the other, a sufficient Ability to stand in their Integrity, if they would. Thus, from Eternity, the *Covenant of Works* in all the Parts and Appurtenances thereof, was before the eternal Mind; tho' being made with a mere Man, it could not actually be entred into, till once Man was created. But, *Known unto God are all his Works from the Beginning of the World*, Acts xv. 18. 2. He decreed also from Eternity, to permit the first Man, the Representative of the whole Family, to *Fall*, and so to break the *Covenant*, and involve himself and all his Posterity in Ruines. 'Tis evident from the spotless Holiness of God, and the Nature of the Thing, that the Divine *Permission* was not the *Cause* of

of Man's Fall ; and from the necessary Dependance of the Creature, upon the Creator, that without it he could not have fallen. But the sovereign Lord of the Creatures, permitted the Fall of Man, for his own holy Ends, purposing to bring about Good from it.

Now God the Party - contracter on Heaven's Side in the Covenant of Grace, is to be considered in that Matter, in a threefold View.

First, He is to be considered in it as an *offended* God ; offended with all the Sins of all Mankind, original and actual. *Looking upon the Children of Men,* the whole Mass of Mankind appeared, in the Eyes of his Glory, corrupt and loathsome, the very Reverse of his Holiness : He saw them *All gone aside, together become filthy, none doing Good, no not one,* Psal. xiv. 2, 3. In the first Covenant, God contracted with Man himself as a *Friend* ; without the Interposition of a Mediator. But in the second Covenant, it was not so ; and it could not be so : For in it, Man was considered as a fallen Creature, a Transgressor of the Law, and an *Enemy* to God ; and it is a Covenant of Reconciliation, a Covenant of Peace for these who had been at War with Heaven.

Secondly, But withal, God is to be considered herein, as a God *purposing* and decreeing from Eternity, to manifest the Glory of his free *Grace, Love,* and *Mercy*, in the Salvation of some of Mankind lost. Accordingly, we are said to be *saved in Time, according to his own Purpose and Grace given us in Christ Jesus before the World began,* 2 Tim. i. 9. without such a Purpose of Grace in God, there could never have been a Covenant of Grace. But the sovereign Lord of the Creatures, over-looking the fallen Angels, as to any Purpose of Mercy, entertain'd Thoughts of Love and Peace towards fallen Man-

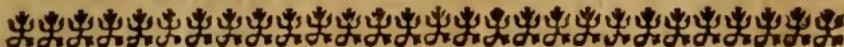
Mankind ; purposing in himself to make some of them everlasting Monuments of his free Grace and Mercy, Partakers of Life and Salvation ; and so set on foot the *Covenant of Grace.*

Lastly, Yet we are to consider him also, in this Matter, as a *just God*, who cannot but do right, give Sin a *just Recompence*, and magnify his holy *Law and make it honourable*. Gen. xviii. 25. Heb. ii. 2. Isa. xlvi. 2. Upon the Motion for extending Mercy to Sinners of Mankind, the Justice of God interposeth, pleading that Mercy can not be shewn them, but upon Terms agreeable to Law and Justice. And indeed it was neither agreeable to the *Nature of God*, nor to his *Truth* in his Word, to erect a Throne of Grace on the Ruins of his exact *Justice*, nor to shew Mercy in Prejudice of it. Now the Justice of God required, that the Law which was violated, should be fully satisfied, and the Honour thereof repaired, by *Suffering* and *Obedience*; the Former, such as might satisfy the *penal Sanction* of the Law ; and the Latter, the *commanding Part* of it : The which being quite beyond the Reach of the Sinners themselves, they behov'd to die without Mercy, unless *another*, who could be accepted as a sufficient Surety, should undertake for them, as a *second Adam*, coming in their Room and Stead, as they lay ruined by the Breach of the *Covenant of Works*.

Thus stood the Impediments, in the Way of *Mercy* to fallen Man, quite insuperable to him, or any of his Fellow-creatures : And the *Covenant of Grace* was made, for removing these Impediments out of the Way ; and that it might be the Channel, wherein the whole rich Flood of saving Mercy might flow freely, for the quickning, purging, fructifying, and

and perfecting of lost Sinners of Mankind, who were under the Bands of Death and the Curse, through the Breach of the first Covenant by the first *Adam*.

From what is said on this Point, we may draw this INFERENCE, to wit, that *the Redemption of the Soul is precious*. The Salvation of lost Sinners was a greater Work, than the making of the World: The powerful *Word* commanded, and this last was done; but the former was not to be compassed, but with more ado.



II. Of the Party-contracter on Man's Side.

WE have seen, that upon the one Side, in the Covenant of Grace, is God himself. Now, upon the other Side is JESUS CHRIST the Son of God, with his spiritual Seed, *Heb. ii. 13. Behold, I, and the Children which God hath given me*: The former, as the Party-contracter and Undertaker; the latter, as the Party-contracted and undertaken for: A good Reason for his Name *Immanuel*, which being interpreted, is *God with us*, *Matth. i. 23*.

The Party-contracter then, with God, in the Covenant of Grace, is, our Lord Jesus Christ. He alone managed the Interests of Men, in this eternal Bargain: For, at the making of it, none of them were in Being; nor, if they had been, would they have been capable of affording any Help.

Now Jesus Christ the Party-contracter on Man's Side, in the Covenant of Grace, is, according to our Texts, to be considered in that Matter, as the *last or second Adam*, Head and Representative of a Seed, lost Sinners of Mankind, the Party-con-

18 *The Parties in the*

tracted for. And thus he listed himself *Mediator*, between an offended just God, and offending Men guilty before him: In which Point lay one main Difference, betwixt the first *Adam* and the *last Adam*. For there is one *Mediator* between God and Men, the *Man Christ Jesus*; who gave himself a *Ransom*, 1 Tim. ii. 5, 6. And so the Covenant of Grace, which could not be made immediately with Sinners, was made with Christ the *last Adam*, their Head and Representative, mediating between God and them; therefore called *Jesus the Mediator of the new Covenant*, to whom we come by believing, Heb xii. 22, 24.

The Term *Mediator* is not, to my Observation, applied in the holy Scripture to any other, except *Moses*, Gal. iii. 19. *The Law---was ordained by Angels in the Hand of a Mediator*. And of him, a typical *Mediator*, 'tis worth observing, that he was not only an *Inter-messenger*, between God and *Israel*; but in God's renewing his Covenant, in Way of Reconciliation, after the breaking of the Tables, the Covenant was made with him, as their *Head and Representative*, Exod. xxxiv. 27. *And the Lord said unto Moses, write thou these Words: For after the Tenor of these Words I have made a Covenant with thee and with Israel.* This refers unto the gracious Answer made to *Moses's Prayer*, Ver. 9. *Pardon our Iniquity and our Sin, and take us for thine Inheritance.* ver. 10. And he (namely, the Lord) said, *Bebold I MAKE a Covenant: Before all THY People I will do Marvels, &c.* Ver. 28. And he wrote upon the Tables (to wit, the new ones) *the Words of the Covenant, the Ten Commandments.* Now *Moses* was alone on the Mount with God, during the whole Time of this Transaction: And in it,

it, the Lord speaks of him and the People as *one*, all along:

For clearing of this Purpose, anent the Party-contractor on Man's Side, I shall (1.) Evince that the Covenant of Grace was made with CHRIST as the *last Adam*, Head and Representative of a Seed; and (2.) Shew why it was so made.

FIRST, That the Covenant of Grace, the second Covenant, was made with Christ as the *last* or second *Adam*, Head and Representative of a Seed, to wit, his spiritual Seed, appears from the following Considerations.

First, Covenants typical of the Covenant of Grace, were made or established with Persons representing their respective Seed. Thus it was in the typical Covenant in our Text, the *Covenant of Royalty* made with *David*; an undoubted Type of the Covenant of Grace. In it, *David* was God's *Servant*, having a *Seed* comprehended with him therein *Psal. lxxxix. 3, 4.* He was an eminent Type of Christ, who is therefore called *David*, *Hos. iii. 5.* *Afterward shall the Children of Israel return, and seek the Lord their God, and David their King.* And the Benefits of the Covenant of Grace, are called *The sure Mercies of David*, *Isa. lv. 3.* Thus was it also in the *Covenant of the Day and Night* (*Jer. xxxiii. 20.*) established with *Noah* and his Sons, Representative of their *Seed*, the new World, *Gen. ix. 9. Behold I establish my Covenant with you, and with your Seed after you.* And that this Covenant was a Type of the Covenant of Grace, appears, from its being made upon a *Sacrifice*, *Chap. viii. 20, 21, 22;* and from the Sign and *Token* of it, the *Rain-bow*, *Chap. ix. 13.* appearing round about the *Throne*, *Rev. iv. 3:* But especially,

cially, from the Nature and Import of it, to wit, that there should not be another Deluge, Gen. ix. 11; the Substance of which is plainly declared Isa. liv. 9. *As I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.* Ver. 10. *For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee.* And such also was the *Covenant of the Land of Canaan*, made with *Abraham* representing his Seed Gen. xv. 18. and afterwards confirmed by Oath Chap. xxii. 16, 17. In all which he was an eminent Type of Christ, the true *Abraham*, Father of the Multitude of the Faithful, who upon God's Call left Heaven his native Country, and came and sojourned among the cursed Race of Mankind, and there offered up his own Flesh and Blood a Sacrifice unto God, and so became the true *Heir of the World*, and received the Promises for his spiritual Seed, the Sum whereof is given by *Zacharias*, in his Account of the *Covenant with Abraham*, Luke i. 72. *To remember his holy Covenant:* Ver. 73. *The Oath which he sware to our Father Abraham,* Ver. 74. *That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear,* Ver. 75. *In Holiness and Righteousness before him, all the Days of our Life.* And finally, thus it was in the *Covenant of everlasting Priesthood*, made with *Phineas*; another Type of the *Covenant of Grace*. In it *Phineas* stood a Representative of his Seed; Num. xxv. 13. *And he shall have it, and his Seed after him, even the Covenant*

tenant of an everlasting Priesthood; because he was zealous for his God, and made an Atonement for the Children of Israel. And therein he typified Jesus Christ, representing his spiritual Seed in the Covenant of Grace: For 'tis evident, that it is in Christ, who made the great Atonement for Sinners, the everlasting Priesthood promised to Phineas, hath its full Accomplishment, his spiritual Seed partaking of the same in him, according to *Psal. cx. 4. Thou art a Priest for ever, Rev. i. 6.* And hath made us Kings and Priests unto God and his Father.

Now forasmuch as these typical Covenants, were made or established with Parties standing therein as publick Persons, Heads, and Representatives of their Seed; it natively follows, that the Covenant of Grace typified by them, was made with Christ as the Head and Representative of his spiritual Seed: For, whatsoever is attributed to any Person or Thing as a Type, hath its Accomplishment really and chiefly in the Person or Thing typified.

Secondly, Our Lord Jesus Christ being, in the Phraseology of the Holy Ghost, the *last Adam*, the Reason hereof cannot be taken from the Nature common to the first *Adam* and him; for all Mankind partake of *that*: But from their common Office of Federal Headship and Representation, in the respective Covenants touching Man's eternal Happiness; the which is peculiar unto *Adam* and the Man CHRIST. Accordingly, *Adam* is called the *first Man*, and Christ the *second Man*, *1 Cor. xv. 47.* but Christ is no otherwise the *second Man*, than as he is the *second Federal Head*, or the Representative in the *second Covenant*; as *Adam* was the *first Federal Head*, or the Representative in the *first Covenant*. Agreeable to which, the Apostle represents *Adam* as the Head of the

earthy Men, and Christ as the Head of the *heavenly* Men. Ver. 48. the former being these who bear Adam's *Image*, namely, all his natural Seed; the latter, these who partake of the *Image* of Christ, namely, his spiritual Seed. Ver. 49. all this is confirm'd, from Adam's being a *Figure* or *Type* of Christ, which the Apostle expressly asserts Rom. v. 14; and from the Parallel he draws betwixt them two, namely, that as by Adam's Covenant-breaking *Sin* and *Death* came on all that were his, so by Christ's Covenant-keeping *Righteousness* and *Life* come to all that are his, Ver. 17, 18, 19. Wherefore, as the first Covenant was made with Adam, as the Head and Representative of his natural Seed; so the second Covenant was made with Christ, as the Head and Representative of his spiritual Seed.

Thirdly, As the first Man was called *Adam*, that is to say, *Man*; he being the Head and Representative of Mankind, the Person in whom God treated with all Men, his natural Seed, in the first Covenant: And, on the other Hand, all Men therein represented by him, do, in the Language of the Holy Ghost, go under the Name of *Adam*, Psal. xxxix. 5, 11. *Surely every Man* (in the Original it is, *all Adam*) *is Vanity*: So Christ bears the Name of his spiritual Seed, and they on the other Hand bear *his* Name; a plain Evidence of their being one in the Eye of the Law, and of God's treating with him as their Representative in the second Covenant. *Israel* is the Name of the spiritual Seed Rom. ix. 6. And our Lord Jesus Christ is called by the same Name, Isa. xl ix. 3. *Thou art my Servant, O Israel, in whom I will be glorified*; as several learned and judicious Commentators do understand

understand it, and is evident from the whole Context Ver. 1, 2, 4--9. The Truth is, Christ is here so called with a peculiar Solemnity. For the original Text stands precisely thus, *Thou art my Servant; Israel, in whom I will glorify myself.* That is, thou art *Israel Representative*, in whom I will glorify my self, and make all mine Attributes illustrious; as I was dishonoured, and they darkned, by *Israel* the collective Body of the spiritual Seed. And this leads us to a natural and unstrained Interpretation of that Passage, *Psal. xxiv. 6. This is the Generation of them that seek him, that seek thy Face, O Jacob.* That is in other Words, that long for the appearing (*Prov. vii. 15. Gen. xxxii. 30.*) of the Messias, the Lord whom the Old Testament Church did so seek, a Pledge of whose coming to his Temple (*Mal. iii. 1.*) was the bringing in of the Ark into the Tabernacle, that *David* had erected for it, on which Occasion that *Psalm* was penned. Accordingly it follows immediately, *Ver. 7. Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in.* And in another Psalm, penned on the same Occasion, and expressly said to have been delivered on that very *Day into the Hand of Asaph, 1 Chron. xvi. 1, 7.* is that Expression found, *Ver. 11. seek his Face continually;* justly to be interpreted, agreeable to the Circumstances, of the main Thing, which *David* through the Spirit had in View that Day, namely the coming of the Messias. Thus Christ bears the Name of his spiritual Seed. And, they, on the other Hand, bear his Name too, *1 Cor. xii. 12. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: So also is Christ.*

Fourthly, The Promises were made to Christ as the second *Adam*, the Head and Representative of his Seed, Gal. iii. 16. Now to *Abraham* and his Seed were the Promises made. He saith not, and to Seeds, as of many; but as of one, and to thy Seed, which is *Christ*. I own that here, even as in the Text immediately before cited, is meant *Christ mystical*, the Head and Members. 'Tis to them, that the Promises are here said to be made: But, primarily to the Head, secondarily to the Members in him; even as the Promise of *Life*, in the first Covenant, was primarily made to *Adam* as the Head, and secondarily to all his natural Seed in him. Thus in the typical Covenant with *Abraham*, the Promises of the earthly Inheritance, were primarily made to *Abraham* himself; and secondarily, to his Seed according to the Flesh. And even so, the Promise of the eternal Inheritance, plainly stands made to *Christ*, Tit. i. 2. *In hope of eternal Life, which God that cannot lie, promised before the World began*; when there was none, but *Christ*, to whom that Promise could be made personally. Accordingly the Covenant is said to be made with the *House of Israel*, namely The spiritual *Israel*; yet are the Promises of it directed, not to them, but to another Person, Heb. viii. 10. *I will be to them a God, and they shall be to me a People.* The Reason of which plainly appears, in the Promises being made to *Christ* as their Head and Representative. Now forasmuch as these Promises belong to the Covenant of Grace, which is therefore called the Covenants of Promise, Eph. ii. 12. 'tis manifest, that, if they were made to *Christ*, as the Head and Representative of a Seed, the Covenant of Grace was made with him as

as such : And he to whom they were *primarily* made, was surely the Party-contracter therein.

Lastly, This federal Headship of Christ, and his representing his spiritual Seed, in the Covenant of Grace, appears from his *Suretiship* in that Covenant, the better Testament whereof Jesus was made a *Surety*, Heb. vii. 22. Now he became *Surety* for them, in the Way of *Satisfaction* for their Debt of Punishment and Obedience ; and that, taking the *whole* Burden on himself, as for Persons utterly unable to answer for themselves. This will afterwards fall in to be cleared. Mean while, such a *Surety* is a true *Representative* of the Party he is *Surety* for, and one Person with them in the Eye of the Law. Hence, not only is Christ said to have been *made Sin for us* 2 Cor. v. 21. to have had *the Iniquity of us all laid on him* Isa. liii. 6. and to have *died for us* Rom. v. 8. But also we are said to have been *crucified with Christ* Gal. ii. 20. to be *made the Righteousness of God in him* 2 Cor. v. 21. Yea to be *raised up together, and glorified, being made fit together in heavenly Places in Christ Jesus* Eph. ii. 6. and to be *made alive in Christ*, as we *die in Adam* 1 Cor. xv. 22. All which necessarily requires this his *Headship and Representation*, in the Covenant.

And thus it appears, that the second Covenant was made with Christ as the *last* or *second Adam*, Head and *Representative* of his spiritual Seed.

SECONDLY, We are to enquire, wherfore the second Covenant, the Covenant of Grace, was so made. And this shall be accounted for, in the following Particulars.

First, The Covenant of Grace was made with Christ, as the *last Adam*, Head and *Representative* of his spiritual Seed, that infinite Love might have

an early Vent, even from Eternity. The special Love of God to the spiritual Seed, took Vent in the Covenant of Grace : And *that* Love and *that* Covenant, are of the same eternal Date ; as the *Love* was *everlasting* or *eternal* Jer. xxxi. 3. So was the Covenant *Heb.* xiii. 20. *Tit.* i. 2. But, since the *Seed* are but of Yesterday, the Covenant of Grace behov'd to be, like the Covenant of Works, a Yesterday's Covenant, a Time-covenant, if it was not made with Christ as their Representative : It could not otherwise have been an *eternal* Covenant ; the Promise of eternal Life, which is undoubtedly a Promise of the Covenant of Grace, could not otherwise have been of so *ancient* a Date, as *before the World began*, as the Apostle says it is *Tit.* i. 2. How could an *eternal* Covenant be originally made with Creatures of *Time*, but in their eternal Head and Representative ? Or, how could an *eternal* Covenant be personally made with them, by Way of personal Application to them, had it not been from Eternity made with another as their Head and Representative ? But in this Method of infinite Wisdom, free Love took an early Vent ; not waiting the slow Motion of its Objects creeping out of the Womb of Time, in which many of them ly wrapt up, even to this Day : But as Princes sometimes do, by Proxy, marry young Princesses, before they are marriageable, or capable to give their Consent ; so God in his infinite Love, married to himself all the spiritual Seed, in and by Jesus Christ as their Representative, not only before they were capable of consenting, but before they *were* at all : The which they do afterwards, in their effectual Calling, approve of by Faith, and give their Consent personally to ; and so they enjoy God

God as their God, and God hath them as his People. *John xx. 17. I ascend unto my Father, and your Father, and to my God, and your God.*

Secondly, Otherwise it could not have been made at all a *conditional* Covenant answering the *Design* of it. This Covenant taking place, only upon the Breach of the first Covenant, the great *Design* of it was, that *dead Sinners* might have *Life*, as was before observed. Now in order to this, a holy just God stood upon *Conditions*, without performing of which, that *Life* was not to be given : And they were *high Conditions*, *Psal. xl. 6. Sacrifice and Offering thou didst not desire. 1 Thess. v. 9, 10. Jesus Christ, who died for us, that--we should live.* But, how could an effectual *conditional* Covenant for *Life*, be made with *dead Sinners*, otherwise than in a *Representative*? *Dead Souls* cannot perform any Condition for *Life* at all, which can be pleasing to God. They must needs have *Life*, before they can do *any Thing* of that Nature ; be it never so small a Condition. Therefore a *conditional* Covenant for *Life*, could not be made with *Sinners* in their own Persons : Especially considering, that the *Conditions* for *Life*, were so high, that *Man* at his best State, was not able to perform them. Wherefore, if such a Covenant was made at all, it behoved to be made with *Christ* as their *Representative*, *Rom. viii. 3; 4.*

Thirdly, It was so ordered, to the End it might be, unto us poor Sinners, a Covenant of *Grace* indeed. 'Tis evident from the holy Scriptures, that this Covenant was design'd for exalting the *free Grace* of God ; and, that 'tis so framed, as to be a Covenant of pure *Grace*, and not of *Works*, in respect of *us*, whatever it was in respect of *Christ*,

Rom.

Rom. iv. 16. *Therefore it is of Faith, that it might be by GRACE.* Eph. ii. 9. *Not of WORKS, lest any Man should BOAST.* And at this Rate indeed, it is a Covenant of pure Grace ; and all Ground of Boasting is taken away from us ; the Lord Jesus Christ himself, as Representative, being sole Undertaker and Performer of the *Conditions* thereof. But it is *not* so, if it is made with the Sinner himself, standing as principal Party, contracting with God, and undertaking and performing the *Conditions* of the Covenant for Life : For, how low soever these Conditions undertaken and wrought by the Sinner in his own Person, are supposed to be ; the *Promise* of the Covenant is made to them : And so, according to the Scripture-reckoning, 'tis a Covenant of *Works*, Rom. iv. 4. *Now to him that worketh, is the Reward not reckoned of Grace, but of Debt ;* and 'twixt Adam's Covenant and such a Covenant, there is no Difference, but in *Degree*, which leaves it still of the same *Kind*.

Fourthly, This Method was taken, that the Communication of *Righteousness* and *Life*, might be in as *compendious* a Way, as the Communication of *Sin* and *Death* was. *As by one Man's Disobedience many were made Sinners : So by the Obedience of one shall many be made righteous,* Rom. v. 19. The Covenant of Works having been made with *Adam*, as a Representative of his natural Seed ; upon the breaking thereof, *Sin* and *Death* are communicate to them all, from him, as a *deadly Head*. This being so, it was not agreeable to the Method of Divine Procedure with Men, to treat with these predestinated unto Salvation, severally, as principal Parties, each contracting for himself, in the new Covenant for Life : But to treat for them all, with one publick Person,

Person, who, through his fulfilling of the Covenant, should be a *quickning Head* to them, from whence *Life* might be derived to them, in as compendious a Way, as *Death* was from the first *Adam*. For his Mercies are above all his other Works.

Lastly, The Covenant of Grace was so made, that it might be a *sure* Covenant ; even, to the End the Promise might be *sure* to all the Seed, Rom. iv. 16. The first Covenant was made with a mere Creature, as a principal Party, and Contracter : And tho' he was a holy and righteous Man ; yet was he so fickle, and unstable, that he fail'd of performing the *Condition* he undertook : And so, the Benefit of the *Promise* was lost. Wherefore, fallen Men were not at all fit, to be principal Parties, or Parties-contracters, in the new Covenant, wherein the Promise was to be *sure*, and not to miss of an Accomplishment. They being then wholly a broken Company, not to be trusted in the Matter ; Jesus Christ the Son of God was constitute Head of the new Covenant, to act for and in Name of the spiritual Seed : And that, to the End, the Covenant being, in this Manner, sure in Point of the fulfilling of the *Condition*, might be also sure in Point of the Accomplishment of the *Promise*. And this is the very *Hinge* of the *Stability* of the Covenant of Grace, according to the Scripture, Psal. lxxxix. 28. *My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him.* ver. 22. *The Enemy shall not exact upon him.* Or, as others read it, and, I think, justly ; *The Enemy shall not beguile him*, namely, as he did the first *Adam*. The original Phrase is elliptical, q. d. *The Enemy shall not beguile (his Soul, Jer. xxxvii. 9.) in him.*

Before I leave this Point, I offer the following Inferences from it.

Inf. 1. The *Covenant of Redemption* and the *Covenant of Grace*, are not two distinct Covenants, but one and the same Covenant. I know that many Divines do express themselves otherwise in this Matter; and that, upon very different Views, some of which are no ways injurious to the Doctrine of free Grace. But this I take to be Scripture-truth, and a native Consequent of the Account given of the Covenant of Grace in our *Larger Catechism*, to wit, “That the Covenant of Grace was “made with Christ, as the second Adam; and in “him, with all the Elect, as his Seed. Gal. iii. 16. “Now to Abraham and his Seed were the Pro-“mises made. He saith not, and to Seeds, as of “many; but as of one, and to thy Seed, which is “Christ. Rom. v. 15. to the End.— Isa. liii. 10, “11.— When thou shalt make his Soul an Offer-“ing for Sin, he shall see his Seed, he shall pro-“long his Days, and the Pleasure of the Lord shall “prosper in his Hand. *He shall see of the Travels* “of his Soul, and shall be satisfied, &c.” So the *Covenant of Redemption* and the *Covenant of Grace*, are but two Names of one and the same second *Cove-
nant* under different Considerations. By a *Cove-
nant of Redemption*, is meant, a Bargain of Buying and Selling: And such a Covenant it was to *Christ* only; forasmuch as he alone engaged to pay the *Price* of our Redemption, 1 Pet. i. 18, 19. By a *Covenant of Grace*, is meant, a Bargain whereby all is to be had freely: And such a Covenant it is to *us* only, to whom the whole of it is of free *Grace*; God himself having provided the Ransom, and thereupon made over Life and Salvation to us,

by

by free Promise, without Respect to any Work of ours, as the Ground of our Right thereto.

To confirm this, Consider, (1.) That in Scripture-reckoning, the Covenants for Life and Happiness to Man, are but two in Number, whereof the Covenant of Works is one. Gal. iv. 24. *These are the Two COVENANTS; the one from the Mount Sinai, which gendereth to Bondage,* namely, generating *Bond-children excluded from the Inheritance* ver. 30. This is a distinguishing Character of the Covenant of Works; for such are indeed the Children of *that Covenant*, but not the Children of the Covenant of Grace under any Dispensation thereof. These two Covenants are called, the *old Covenant*, and the *new Covenant*: And the *old* is called the *first*, which speaks the *new* to be the *second*. Heb. viii. 13. *In that he saith, A new COVENANT, he hath made the first old.* This is agreeable to the *two Ways unto Life*, revealed in the Scripture; the one by *Works*, the other by *Grace*, Rom. xi. 6. The one is called the *Law*; the other, *Grace*, Chap. vi. 14. The former is the *Law-covenant* with the first *Adam* representing all his natural Seed; *made first* in Paradise, and afterward *repeated* on Mount *Sinai*, with the Covenant of Grace: The latter is the *Covenant of Grace*, made with the second *Adam* representing his spiritual Seed. 1 Cor. xv. 47, 48. (2.) 'Tis evident, that the Salvation of Sinners is by the *Blood of the COVENANT*, which is the Blood of Christ, Heb. x. 29. 1 Cor. xi. 25. And the Scripture mentions the *Blood of the COVENANT*, four Times; but never, the *Blood of the Covenants*. Therefore, the Covenant, the *Blood* whereof the Scripture mentions, and our Salvation depends upon, is but *one Covenant*, and

not

not two. Now that Covenant is Christ's Covenant, or the *Covenant of Redemption*: For it was through *the Blood of it*, he was brought again from the *Dead*; namely, in virtue of the Promise made therein, to be fulfilled to him, upon his performing of the Condition thereof, *Heb. xiii. 20*. And it is also his Peoples Covenant, or the *Covenant of Grace*, *Exod. xxiv. 8*. *Behold the Blood of the Covenant, which the Lord hath made with you.* 'Tis expressly called their Covenant *Zech. ix. 11*. *As for thee also, by the Blood of THY Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no Water.* The Words expressing the Party here spoke to, being of the feminine Gender, in the first Language, make it evident, that this is not directed to Christ, but to the Church: So the Covenant is proposed as *their Covenant*. And the spiritual Prisoners are delivered, in virtue of this *their Covenant*, which certainly must be the *Covenant of Grace*. By all which it appears, that the *Covenant of Grace* is the very same Covenant, that was made with Christ, in respect of whom it is called the *Covenant of Redemption*.

Inf. 2. Likeas all Mankind sinned in *Adam*, so Believers obeyed and suffered in Christ the *second Adam*. For as, the Covenant of Works being made with *Adam*, as a publick Person, and Representative, all sinned in him, when he broke that Covenant; so the Covenant of Grace being made with *Christ*, as a publick Person and Representative, all Believers obeyed and suffered in him, when he so fulfilled this Covenant. This is the Doctrine of the Apostle, *Rom. v. 19*. *As by one Man's Disobedience many were made Sinners; So by the Obedience of one, shall many be made righteous.* Chap. viii. 3. God sending his own Son, in the Likeness of sinful *Flesh*,

Flesh, and for Sin condemned Sin in the Flesh : 4. That the RIGHTEOUSNESS OF THE LAW might be fulfilled in us. 2 Cor. v. 21. That we might be made the RIGHTEOUSNESS OF GOD in him. Gal. ii. 20. I am crucified with Christ. And it affords a solid Answer, for Believers, unto the Law's Demand of Obedience and Suffering for Life and Salvation.

3. Believers are *justified immediately*, by the Righteousness of Christ, without any Righteousness of their own intervening : Even as all Men are condemned, upon Adam's Sin, before they have done any Good or Evil in their own Persons. Rom. v. 18. As by the Offence of one, Judgment came upon all Men to Condemnation : Even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life. And thus Believers are righteous before God, with the self-same Righteousness, which was wrought by Jesus Christ, in his fulfilling of the Covenant. The which Righteousness is not imputed to them, in its Effects only ; so as their Faith, Repentance, and sincere Obedience, are therefore accepted as their evangelical Righteousness, on which they are justified : But it is imputed to them in its self, even as Adam's Sin was.

4. The Covenant of Grace is *absolute*, and not conditional to us. For, being made with Christ, as Representative of his Seed, all the Conditions of it were laid on him, and fulfilled by him. Wherefore all that remains of it to be accomplished, is, the fulfilling of the Promises unto him and his spiritual Seed : Even as it would have been, in the Case of the first Covenant, if once the first Adam had fulfilled the Condition thereof.

5. The Covenant of Grace is a Contrivance of infinite Wisdom and Love, worthy to be embraced

by poor Sinners, as well ordered in all Things, and sure, 2 Sam. xxiii. 5. O admirable Contrivance of Help for a desperate Case! Wonderful Contrivance of a Covenant of God, with them who were incapable of standing in the Presence of his Holiness, or of performing the least Condition for Life and Salvation! A new Bargain, for the Relief of lost Sinners, made on the highest Terms, with these who were not able to come up to the lowest Terms! Infinite *Wisdom* found out the Way, to wit, by a *Representative*. The *Love* of the *Father* engaged him to propose the Representation: And the *Love* of the *Son* engaged him to accept of it. Thus God had One, with whom he might contract with the Safety of his Honour; and who was able to fulfil the Covenant, to the Reparation of the Injuries done to his Glory: And Sinners also had One, able to act for them, and to purchase Salvation for them, at the Hand of a holy just God. So a sure Covenant was made, and a firm Foundation laid; upon which God laid the Weight of his Honour, and on which Sinners may safely lay their whole Weight. *Therefore thus saith the Lord God, Behold, I lay in Zion--- a sure Foundation: He that believeth shall not make Haste* Isa. xxviii. 16. *shall not be ashamed* Rom. ix. 33.

Lastly, The Way to enter personally into the Covenant of Grace, so as to partake of the Benefits thereof, unto Salvation, is, to *unite* with Christ the Head of the Covenant, by Faith. Being thus ingrafted into him, ye shall partake of all that Happiness, which is secured to Christ mystical, in the everlasting Covenant: Even as, through your becoming Children of *Adam*, by natural Generation, ye are personally entred into the first Covenant, so

as to fall under that *Sin* and *Death* which passed upon all Men, by the Breach thereof, Rom. v. 12.



III. Of the Party contracted and undertaken for.

AS the Party-contracter and Undertaker on Man's Side, in the Covenant of Grace, was a *Representative*; so the Party-contracted and undertaken for, was *represented* by him. And that these two, namely, the *represented* and these *contracted for*, are of equal Latitude, is plain from the Nature of the Thing: For, these whom one represents in a Covenant, he contracts for in that Covenant; and these for whom one contracts in a Covenant, made with him as Representative, are represented by him in that Covenant. Thus it was in the Covenant of the first *Adam*, who was a *Figure* of Christ the Head of the second Covenant. In it, these whom *Adam* contracted for, he represented; and these whom he represented, he contracted for: He represented his natural Seed only, and for *them* alone he contracted. Therefore, these whom the second *Adam* contracted for, he represented; and whom he represented, he contracted for.

Now the Party represented and contracted for, by our Lord Jesus Christ, in the Covenant of Grace, was the *Elect* of Mankind; being a certain Number of Mankind, chosen from Eternity, to everlasting Life; *Children Partakers of Flesh and Blood*, which God gave to Christ, Heb. ii. 13, 14. In their Person he stood, making this Covenant with his

Father : In *their* Name he acted, striking this Bargain with him, as a Surety to obey the Law and satisfy Justice.

And this I shall in the first Place, confirm ; and then, shall enquire how the Elect were considered in this Covenant and federal Representation.

FIRST, That the *Elect* were the Party-represented, or contracted and undertaken for, in the Covenant of Grace, appears from the following Grounds.

First, The Party with whom the Covenant was made, is, in the Text, called God's *Chosen*; as representing and contracting for *all* the *Chosen* or *Elect*: Even as the first Man was called *Adam* or *Man*; as representing and contracting for *all Mankind*, in his Covenant. For, as the Apostle teacheth *Heb. ii. 11. He — and they — are all of one*; not only of one Nature, but also of one Body, to wit, the Election : Christ is the Head *Elect*, *Isa. xlvi. 1*; they the *Body Elect Eph. v. 23*. Therefore, they go under one Name, principally belonging to him, and then to them by Participation with him. Thus he is also called *Abraham's Seed*, as representing all the spiritual Seed of *Abraham*, that is the *Elect*, *Gal. iii. 16. And to thy Seed, which is Christ*. And, the *Seed of the Woman*, as opposed to the *Serpent's Seed*: And under that Name also the *Elect* are comprehended, they and they only being the Party, betwixt whom and the Serpent with his Seed, God puts the *Enmity*, according to the Promise *Gen. iii. 15*.

Secondly, These whom Christ represented and contracted for, in the Covenant of Grace, are the *heavenly Men* *1 Cor. xv. 47, 48. The first Man is of the Earth, earthly : The second Man is the Lord from Heaven*. As is the *earthly*, such are they

also that are earthly: And as is the heavenly, such are they also that are heavenly. Now the heavenly Men, belonging to Christ the second Man, are none other but the Elect. For they are contadistinguised to the earthly Men, belonging to the first Man; to wit, all Mankind taken into the first Covenant, in Adam: And therefore they are the Elect Men, taken into the second Covenant, in the second Adam. Again, the heavenly Men are these who shall bear the Image of the heavenly Man Christ ver. 49. and such are the Elect, and they alone. And finally, they are these, to whom Christ is, in respect of Efficacy, a quickning Spirit: For, *As is the heavenly, such are they also that are heavenly.* As Adam's deadly Efficacy goes as wide, as his Representation did, in the first Covenant, reaching all Mankind his natural Seed, and them only: So Christ's quickning Efficacy goes as wide, as his Representation did, in the second Covenant, reaching all the Elect his spiritual Seed, and them only: And if it did not, some would be deprived of the Benefit, which was purchased and paid for, by the Surety, in their Name; the which is not consistent with the Justice of God.

Thirdly, They whom Christ represented and contracted for, in the Covenant, are his Seed, his spiritual Seed. Gal. iii. 16. Now to Abraham and his Seed were the Promises made. He saith—
And to thy Seed, which is Christ. Psal. lxxxix. 3, 4.
I have sworn unto David my Servant. Thy Seed will I establish for ever. In the Covenants typical of the Covenant of Grace, the Parties represented were the Seed of the Representatives, they were made with, as was cleared before: And in the first Adam's Covenant, his natural Seed were the

Represented. Wherefore, in the second *Adam's Covenant*, his spiritual Seed are the Represented. Now, Christ's spiritual Seed are the *Elect*, and none other. For, they are these whom *he begets with the Word of Truth*, Jam. i. 16, and are born again (1 Pet. i. 23.) unto him in their Regeneration; whom therefore *he sees as his Seed*, with his own Image on them *Isa.* llii. 10. They are the *Travel of his Soul*, who sooner or later are, all of them, *justified* ver. 11. They are the *Seed that SHALL serve him* Psal. xxii. 30, which shall be *established and endure for ever*, namely in a State of Happiness, *Psal.* lxxxix. 4, 29, 36.

Lastly, Christ was, in the Covenant of Grace, *Israel Representative*, according to that Text *Isa.* xlvi. 3. *Thou art my Servant, O Israel, in whom I will be glorified.* Now *Israel* the collective Body, is the *Elect Rom* ix. 6. *They are not all Israel, which are of Israel.* Therefore the *Elect* were the Party represented and contracted for in the Covenant. So these whom Christ took with him into the Bond of his Covenant, are described to be *the Seed of Abraham* Heb. ii. 16. For verily he took not on him the *Nature of Angels*; but he took on him the *Seed of Abraham*. Or rather, as it is read in the *Margine* of our Bibles, more agreeable to the Original, *He taketh not hold of Angels, but of the Seed of Abraham he taketh hold.* The original Word signifies, to *take hold* of a Thing running away, or falling down; and, in the same Manner of Construction, it is used of Christ's *catching hold* of Peter sinking in the Water Matth. xiv. 31. Fallen Angels and Men were both *run away* from God, and *sinking* in the Sea of his Wrath: And Christ, with the Bond of the Covenant, *takes hold* of Men; but not of the fallen *Angels*: Them he leaves to sink

sink unto the Bottom. All the Seed of *Adam* was *sinking*, as well as the Seed of *Abraham*, which is but a Part of the Seed of *Adam*, even some of all Mankind: But Christ is not said to have taken hold of the Seed of *Adam*, that is, all Mankind; but of the Seed of *Abraham*, that is, all the *Elect*, or the spiritual *Israel* called the *House of Jacob* Luke i. 33. Accordingly, it is observable, that the first Time the Covenant of Grace was heard of in the World, the Discourse was directed to the *Serpent*, by Way of Narration Gen. iii. 14, 15; not to *Adam*, as the first Covenant was Chap. ii. 16, 17; that *Adam* might know, he was to come in here, as a private Person only, and not as a publick Person with his Seed. And for this Cause also, our Lord Jesus is not simply called *Adam*, or *Man*; but the last *Adam*, and the second *Man*, whose Seed differs from that of the first *Man*, as *Abraham's Seed* from *Adam's Seed*: But he is simply called *Israel*, without any Epithet at all; and his *Seed* is plainly determined to be the *Elect*, Isa. xlvi. 25. In the Lord shall all the Seed of *Israel* be justified; even as in the first *Man* all the Seed of *Adam* was condemned Rom. v. 18. For, as the first *Man* was simply called *Adam* or *Man*, because in the first Covenant, he was a Compend of all Mankind; he was all Men in Law-reckoning, they being all represented by him: So Jesus Christ was a Compend of all *Israel*, that is, all the *Elect*; he was all *Israel* in Law-reckoning, they being all represented by him. And thus we have the true Ground of the Universality of that Expression Isa. liii. 6. The Lord hath laid on him the Iniquity of us all; i. e. of all *Israel*, that is to say, all the *Elect*. The which is confirmed by a parallel Text,

bearing the Type whereof this hath the Antitype, *viz.* Lev. xvi. 21. *And Aaron shall lay both his Hands upon the Head of the Live goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat.* For as *Israel* was a People entertained with Types, so they themselves were indeed a typical People.

SECONDLY, We are to enquire, how the Elect were considered in this Covenant and federal Representation. And therein, they came under a three-fold Consideration.

First, They were considered as *Sinners*, lost, ruined, and undone in *Adam*; *lost Sheep of the House of Israel* Matth. xv. 24. In the first Covenant, the whole Flock of Mankind, was put under the Hand of one Shepherd, to wit, *Adam*: But he, losing himself, lost all the Flock, and was never able to recover so much as one of them again. God had, from all Eternity, put a secret Mark on some of them, whereby he distinguished them from the Rest 2 Tim. ii. 19. *Having this Seal, The Lord knoweth them that are his.* And them also he saw among others, gone away from their Pasture, wandering as Waifs and Strays, a Prey to every Devourer: But in order to their being sought out, and returned, and kept in Safety for ever, the new Covenant was enter'd into with another Shepherd, even our Lord Jesus Christ; and they are put under his Hand, as the *Shepherd of Israel*. In *Adam's Representation*, in the Covenant of Works, the Party represented was considered as an *upright Seed Eccles.* vi. 29: But in *Christ's Representation*, in the Covenant of Grace, the Party represented was considered, as a corrupt sinful Mass, laden with Guilt,

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under the Wrath of God and Curse of the Law. And who would have represented such a Company, putting himself in their Room and Stead? But free Love engag'd our Lord Jesus to it. So the *Holy One of God*, represented wretched Sinners: The *Beloved* of the Father, represented the cursed Company.

Secondly, They were considered also, as utterly unable to help themselves, in whole or in Part; as being *without Strength* Rom. v. 6. They were *Debtors*, but quite unable to pay off one Farthing of the Debt: They were *Criminals*, but quite unable to bear their own Punishment, to the Satisfaction of Justice. Had it lain on them to have paid the Debt, or born the Punishment, they behov'd to have sunk under the Load for ever. So it was necessary, they should have *One* to represent them, taking Burden on him for them all.

Lastly, They were considered withal, as the Objects of eternal, sovereign, and free Love, given to Christ by his Father. The Father *loved them* John xvii. 23. and therefore *gave them to Christ* Ver. 6. The Son *loved them* Eph. v. 2. and accepting of the Gift, represented them in the Covenant, as a Father his own Children, Isa. ix. 6. *His Name shall be called---The everlasting Father.* Compare Heb. ii. 13. *Behold I, and the Children which God hath given me.* It was owing to this free Love, and mere good Pleasure, that *they*, and not others in the same Condemnation, by the Breach of the first Covenant, were represented and contracted for, by Jesus Christ, in the second; that *their Names* were put in the eternal Contract, while the Names of others were left out. They were his Father's Choice, and

and his own Choice; so he became *their Representative*.

From what is said concerning the Party represented and contracted for, we make the following *Inferences*.

Inf. 1. There's a *sovereign Freedom* of the *Love of God*, appearing in the second Covenant, the Covenant of Grace. And it appears especially in two Things. (1.) In that there was a *Love towards fallen Man*, and not towards fallen Angels, *Tit. iii. 5.* whereby it came to pass, that *Men*, and not *Devils*, were *taken hold of*, represented, and contracted for, by Jesus Christ, in the Covenant, *Heb. ii. 16.* doubtless he *could* have contracted for the one, as well as for the other: But *Sovereignty* passed by fallen Angels, and *caught hold of Men*; howbeit the former were, in their own Nature, the more worthy and excellent Creatures. But in all the Dispensation of Grace, there's no Respect to *Creature-worth*: All is owing to the mere *good Pleasure* of God, who *bath Mercy on whom he will have Mercy*. (2.) It appears in that there was an *electing Love of Men*; whereby it came to pass, that *some Men*, and not *all Men*, were represented and contracted for, in the Covenant. All Men were *alike* by Nature; and there was nothing in one, more than in another, to recommend him: But *free Love* pitcht on Objects altogether *unlovely*; and *sovereign Love* pitches on *some* such Objects, passing by others of the *same Condition*. *Even so Father, for so it seemed good in thy Sight*, *Matth. xi. 26.* The Vessels of Honour, and the Vessels of Dishonour, are both made of the same sinful Lump: A Mystery, that must be resolved into *sovereign Will* and *Pleasure*, *Rom. ix. 21.* *Hath not the Potter Power over*
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the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? But say not, that this disparageth the federal Representation of the second Adam, that he represented only *some* of Mankind, whereas the first Adam represented *all* Mankind. For, as it is more to be *Surety*, for a vast Sum, for *one* Man, who neither hath, nor can have, any Thing at all wherewithal to pay his Debt; than to be *Surety* for a hundred such as have Abundance of their own: So it was more for Jesus Christ, to contract and undertake for *one* *Sinner*, than for *Adam* to contract for a *righteous World*. And still it holds true, that where *Sin* abounded, *Grace* did much more abound, Rom. v. 20. for 'tis more by far, to *save one*, than to *ruin many*. Mean while, these represented by Christ in the second Covenant, are *a great Multitude*, which no *Man* could number, Rev. vii. 9. even as the *Stars of Heaven* Gen. xv. 5. Rom. iv. 18.

Inf. 2. There is no *universal Redemption*, nor *universal Atonement*: Jesus Christ died not for all and every individual Person of Mankind; but, for the *Elect* only. The contrary Doctrine may consist with the Opinion, which holds the Covenant of Redemption, and the Covenant of Grace, to be *two distinct Covenants*; the former made with *Christ*, and the latter with *Believers*; the Condition of the one undertaken and performed by *him*, the Condition of the other undertaken and performed by *us*: Accordingly that Opinion, concerning the Covenant, is readily embrac'd by *Universalists* of different Denominations. But that Doctrine is utterly *inconsistent* with this Account of the Covenant, which doth at once overthrow *universal Redemption* or *Atonement*, together with the

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federal Conditionality of our Holiness and good Works, in the Covenant of Grace. For, if the Covenant of Grace was made with *Christ* as a Representative, and the *Elect* only were the Party represented by him in it; then surely the Conditions of the Covenant, his *doing* and *dying*, were accomplished for them only; and he died for no other: As when one hath entred into a Bond of *Suretisheip*, his Payment of *that* Bond, can never be reckoned a Payment of their Debt, whose Names were not in the Bond, and whom he was not *Surety* for.

Inf. 3. and last. Whoever they be that reject the Covenant of Grace, offered to them in the Gospel; and so perish: All God's *Elect* shall infallibly be entered personally into it, and be saved. Likeas all these whom *Adam* represented in the Covenant of Works, have been, are, or shall be brought personally into *that* Covenant; and *Sin* and *Death* pass upon them, *Rom. v. 12*: Even so, all these whom Christ represented in the Covenant of Grace, have been, are, or shall be brought personally into *this* Covenant, and partake of *Righteousness* and *Life*, Ver. 18, 19. Our Lord Jesus has fulfilled the Conditions of the Covenant, for them whom he represented: And it would neither be suitable to the *Justice* of God, nor to the *Wisdom* of Christ the Party contracting with him, that he should represent, contract and fulfil the Conditions, for any who shall never enjoy the Benefit of the Contract. Wherefore, since there are who, by a Purpose of God that cannot be frustrated, shall without Per-adventure, be brought personally into this Covenant; and ye who hear the Gospel, having the Means for compassing that End, used towards you, do stand as fair for it as Any: This may encourage

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you to come to Christ, and take hold of the Covenant. Bestir your selves therefore, O Sinners, to take hold of the Covenant of Grace, which is offered to you in the Gospel; and come ye to Christ, by Faith, thereby winding your selves personally into the Bond of this Covenant, and the Communion thereof.

OBJECTION. But I fear, I'm none of these whom Christ represented in the Covenant of Grace: How then can I take hold of it, by believing? ANSWER. Tho' your Name were the first Name, that the Lamb wrote down in his Book of Life; yet you nor no Man *can* know, that it is there at all, until that you have, by believing, taken hold of the Covenant. 2 Pet. i. 10. *Make your Calling and Election sure;* But, first your *Calling*, and then your *Election*. And on the other Hand, tho' you were a Monster of all Manner of Wickedness, and had all the desperate Marks of a Cast-away about you, except that one only, the Sin against the Holy Ghost. You nor no Man can know, that you were *not* represented in the Covenant, Mat. xii. 31. *All Manner of Sin and Blasphemy shall be forgiven unto Men: But the Blasphemy against the Holy Ghost shall not be forgiven unto Men.* Wherefore, that Matter is an absolute Secret to you, which, in this Case, you are not to meddle to determine in: For, *the secret Things belong unto the Lord our God: But those Things which are revealed belong unto us* Deut. xxix. 29. Neither does your Warrant to believe, and to lay hold on the Covenant, any Manner of Way depend on *it*: For the Reprobate have as good and fair a revealed Warrant, to believe and take hold of the Covenant of Grace, as the Elect have; else they could not be condemned for *Unbelief*, and *not taking hold of* the

46 *The Parties in the*

the *Covenant*. Be what you will, since you are certainly a *Sinner of Mankind*; your *Warrant* is uncontestable, according to the Word: *For God so loved the World, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting Life*, John iii. 16. *This is his COMMANDMENT, that we should believe on the Name of his Son Jesus Christ*, 1 John iii. 23. Wherefore, believe ye, and take hold of the *Covenant* for your selves: *So shall ye know your Election, and your Representation in the Covenant, by the Effects thereof.*

This *Difficulty*, cast in the Way of a *Sinner* sensible of his *Need of Christ*, to beat him off from believing on Christ, is a dangerous *Device* and *Temptation* of the Devil. But, do you repel it, saying, *O Enemy of my Salvation, 'tis true, I do not know, whether Christ represented me, or not, in the eternal Covenant; neither am I obliged, nor concerned, to know it, in order to my taking hold of that Covenant:* But, one Thing I know assuredly, namely, that the *Covenant*, in the free Promise of *Life and Salvation*, upon the *Ground of Christ's Obedience and Death* allanerly, is held out to *me*, even to *me*; to be believed, trusted to, and rested upon, by *me*, even by *me*: And therefore, I will believe, and lay hold on it; and, upon the infallible *Ground of the Faithfulness of God*, in the *Promise*, *Whosoever believeth shall not perish, but have everlasting Life*, I will assuredly conclude, that it shall be made out to *me*.

QUESTION. But are there no Marks or Signs, whereby a poor *Sinner* may know, himself to be one of these, who were represented by *Christ* in the second *Covenant*, and whose Names he put in the Bond of *Suretyship*, that he gave to his Father from *Eternity*?

ANSWER.

ANSWER. Yea, there are: But then they are such, as altho' the *having* of them will prove a Man to have been represented by Jesus Christ, in the eternal Covenant; yet the *Want* of them will not prove a Man not to have been represented therein, forasmuch as what one has not now, he may come to have afterwards. And under this Limitation, I offer these two *Marks* of the Thing in Question.

Mark 1. A deliberate and cordial *Complacency* in the Covenant. As it was with the *Representative*, from *Eternity*; so it is in *Time*, in that Matter, with the *Represented*, when once by Grace they become capable of personal *Consenting*: There is a deliberate and cordial *Complacency* in the Covenant being proposed, *Psal. xi. 7. Then said I--ver. 8.--thy Law is within my Heart.* The Children of Men discover themselves to be *Adam's natural Seed represented* by him in the *Covenant of Works*, by the Inclination and Bent of their Hearts towards that Covenant: There is such a Biass to that Covenant, hung upon the Minds of Men naturally, that *do and live, or work and win*, is the Religion of all natural Men, so far as they have any practical Religion at all; and they cannot be brought off from it, but by the Power of renewing Grace. Even so the Elect of God, discover themselves to be *CHRIST's spiritual Seed, represented* by him, in the *Covenant of Grace*, by their deliberate and cordial *Complacency* in this Covenant: The Heart touched with Divine Grace, says of it, *This is all my Salvation, and all my Desire, 2 Sam. xxiii. 5.* The new Biass hung on their Minds, by renewing Grace, carries them to a hearty *Approbation, Relish, and Liking* of the new Covenant held forth in the *Gospel*: They are well pleased with the
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Parties-contracters, the Representative and Representation, in it ; the Conditions and Promises of it ; the Administrator, the Administration, and Order thereof. In a Word, the Covenant is in their Eyes a faultless Contrivance : There's nothing *in* it, they would have *out* ; and there's nothing *out* of it, they would have *in*. So *there* they cast Anchor for their own Souls. But it is not so with others. 1 Pet. ii. 7. *Unto you therefore which believe he is precious : But unto them which be disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner :* ver. 8. *And a Stone of Stumbling, and a Rock of Offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed.*

Mark 2. The Image of Christ begun to be drawn on the Soul, together with a longing for the perfecting thereof, 1 Cor. xv. 48. *As is the heavenly, such are they also that are heavenly.* ver. 49. *And as we have born the Image of the earthly, we shall also bear the Image of the heavenly.* Likeas all whom *Adam* represented, when he entred into the Covenant of Works, in Paradise, do afterwards, every one in his Time, personate *Adam*, looking as like him as ever Child was like a Father, acting even as he acted, as I shewed elsewhere : So all whom CHRIST represented in the Covenant of Grace, from Eternity, do in Time put on Christ Gal. iii. 27, personating him, and representing him in another Sense, namely, bearing his Image, and walking even as he walked 1 John ii. 6. It is a Promise of the Covenant to our Lord Jesus, Isa. liii. 10. *He shall see his Seed,* to wit, as one sees a new-born Babe. But, do not others so see them to ? Yea indeed they do. Satan and wicked Men see them,

as Rebels and Traitors do, with *Grudge* and *Hatred*, see a new-born Prince, Heir to the Crown. The Godly see them, as in that Case the Princesses do, with a *particular Satisfaction*, see their new-born Brother. But our Lord Jesus Christ himself sees them, as the King, the Father of the Babe, does, with a *peculiar Satisfaction*, see him as his *own Son*, and his *own Picture*. Mean while, as *Adam's Children* do not open out, all at once, what of old *Adam* is in them; but by Degrees as they grow up: But they are still longing for the *Perfection* thereof, when they shall be grown Men. So *CHRIST's Children* are but imperfect in this Life; as in the State of Childhood: But they are longing to arrive at *Perfection*, at the *Measure of the Stature of the Fulness of Christ*, the Principle of which they have in them, *Eph. iv. 13.*

Thus far of the first Head, the PARTIES in the Covenant of Grace.





HEAD II.

The MAKING of the Covenant of Grace.



AVING considered the *Parties* in the Covenant of Grace, we come now, to take a View of the *Making* of that Covenant, betwixt the Parties contracting therein. And here we find our selves at the *Fountain-head*

of the Salvation of lost Sinners, the *Origine* and *Rise* of the glorious *Plan*, laid from Eternity in the secret Council of the ever-blessed Trinity, for *Remedy* of Man's Misery. And this is a *manifold Mystery*, the several Folds of which we are not able fully to discover. With God, it was all *one Piece*, if I may so phrase it: For with him, all Things are *together* and *at once*; and not, one Thing *before*, and another *after*, as with us. Howbeit, we cannot conceive of it, but in *Parcels*; first one *Piece* of the *Mystery*, and then another: And

And that, because of the Weakness of our Capacity, as we are Creatures; and much more, as we are Creatures under much spiritual Darkness. Wherefore we must, of Necessity, address our selves to the Consideration of it, in *Parcels*: But still rememb'reng, we are in the *eternal Mystery*, tractacted in the eternal Decree of the Holy Trinity, all at once, by one eternal Act of the Divine Will; in which nevertheless we are allowed to conceive a certain Order, since otherwise we cannot take up the Mystery.

We have already seen, that the *Father*, the Party-contracter on Heaven's Side, is in that Matter to be considered as an *offended God*; but *purposing* to manifest the Glory of his *Mercy* in the Salvation of some of Mankind lost; yet withhold, as a *just God*, who cannot but give Sin a *just Recompence*: And also, that *Jesus Christ*, the Party-contracter on Man's Side, is to be considered therein, as the *last or second Adam*, Representative of a Seed. Wherefore, *First* of all we are to enquire, how Christ the Son of God became *second Adam*? And then, how the Covenant was made with him as such? The former being, as it were, preliminary to the latter.

First, How Christ the Son of God became second Adam? This we may take up in two Things.

First, The Father willed and design'd, that his own Son, the eternal *Word*, should, for the Purpose of *Mercy* towards Mankind lost, take on their Nature, and become *Man*. He saw that *Sacrifice* and *Offering* would not answer the Case: The *Debt* was greater, than to be paid at that Rate; the *Redemption* of *Souls* could not be managed, but by a Person of infinite Dignity. Wherefore, having

purposed, that the darling Attribute of Mercy should be illustrated, in the Case of lost Mankind ; he willed the *human Nature* to be united, in Time, to the *Divine Nature*, in the Person of the Son.

And hereunto the Son, as the eternal Word, the second Person of the glorious Trinity, having no nearer Relation to Man, than as his sovereign Lord Creator, readily agreed. *Heb. x. 5.* Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me.---*ver. 7.* Then said I, Lo I come (in the Volume of the Book it is written of me) to do thy Will, O God. The eternal Word consented to be made *Flesh*, that all Flesh might not perish : He consented to become *Man*, to take into a personal Union with himself, a *human Nature*, to wit a true *Body* and a reasonable *Soul*, according to the eternal Destination of his Father. This was an Instance of amazing Condescension. The highest Monarch's Consent, to lay aside his Robes of Majesty, to clothe himself with Rags, and become a Beggar, is not to be compared with it. Nay the highest Angel's Consent to become a *Worm*, is not to be named in one Day, with the eternal Son of God, the FATHER'S EQUAL, his consenting to become *Man* : For the Distance between the *Divine Nature* and the *human*, is infinite; whereas the Distance between the *Angelick Nature*, and the Nature of *Worms* of the Earth, is but finite.

Now the EFFECT of this was, that hereby the Son of God was constituted substantial MEDIATOR, or Mediator in respect of Nature, between God and Man. Being from Eternity God equal with the Father, he so stood related to Heaven. And having from Eternity consented to become *Man*, he so stood related to Earth : For tho' he did not actually take

take on him the Nature of *Man*, until the Fulness of Time appointed by the Father ; yet, forasmuch as he had from Eternity consented to take it on, and it was impossible, *that* his Consent should miss to take Effect, he was reckoned in Law, to all Intentions and Purposes thereo', as if he had *actually* been incarnate. A Type of this his *substantial* Mediation, was *Jacob's Ladder*, which was set upon the Earth, and the Top of it reached to Heaven, Gen xxviii. 12. A clear Emblem of the Divine and *human* Nature in Christ, through whom as *substantial* Mediator, there was a Way opened, towards a Communication for Peace, between Heaven and Earth. Accordingly our Lord Jesus applies it to himself, John i. 51. *Hereafter you shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man*; to wit, as on *Jacob's Ladder* Gen. xxviii. 12.

Secondly, The Father chose him to be *Head* of the Election; to be the *last Adam*, federal Head and Representative, of such as sovereign Pleasure should pitch upon, to be Vessels of Mercy, and enrolled in the Book of Life; a Head and Representative, with whom he might make the new Covenant, for Life and Salvation to them.

And to this also he readily agreed, consenting, to be the *last or second Adam*, Head and Representative of the Election; to sustain their Persons, and transact in their Name. Isa. xlvi. 1. *Behold--mine Elect in whom my Soul delighteth.* Psal. lxxxix. 19. *I have exalted one chosen out of the People.* 1 Cor. xv. 47. *The second Man is the Lord from Heaven.* The Breach between God and *Man*, was greater than to be done away by a mere *Inter-messenger*, who traveling between Parties at Vari-

ance, reconciles them with bare *Words*. There could be no Covenant of Peace, 'twixt God and Sinners, without *Reparation of Damages* done to the Honour of God through Sin; and without honouring of the holy Law, by an exact Obedience: But these Things being quite beyond their Reach, Christ the Son of God saith, *Lo I come*, I'm content to take their Place, and put my self in their Room, as a *second Adam*.

Now the EFFECT of this was, that hereby he was constitute *last Adam*, or *the second Man* 1 Cor. xv. 47, and *official MEDIATOR*, or Mediator in respect of *Office*, between God and *Man*, 1 Tim. ii. 5, 6. *There is one God, and one Mediator between God and Men, the Man Christ Jesus; who gave himself a Ransom for all.* Being called of his Father unto that Office, and having embraced the Call thereto, he was invested with the Office, and treated with as such, *before the World began* Tit. i. 2. And indeed he, and he only, was fit for it. The two Families of Heaven and Earth being at War, there could be no Peace between them, but through a Mediator. But where could a Mediator be found, to interpose between such Parties, who would not either have been too *high*, or else too *low*, in respect of one of the Parties at Variance? *Man* or *Angel* would have been too *low*, in respect of God: And an *unveil'd God* would have been too *high*, in respect of *sinful Men*, unable to bear Intercourse with such heavenly Majesty. Wherefore, the *Son of God*, that he might be fit to mediate; as he, being God equal with the Father, was *high enough* in respect of the Party offended; so he consented to become *low enough*, in respect of the Party offending, by his becoming *Man*.

SECONDLY,

SECONDLY, It is to be enquired, *How the Covenant was made with Christ as second Adam?* And this also may be taken up in two Things.

First, The Father design'd a certain Number of lost Mankind, as it were by Name, to be the constituent Members of that Body chosen to Life, of which Body Christ was the design'd Head; and he gave them to him, for that End. *Philip. iv. 3. My Fellow-labourers, whose Names are in the Book of Life.* John xvii. 6. *Thine they were, and thou gavest them me.* These were a chosen Company, whom sovereign free Grace pickt out from among the rest of Mankind, on a Purpose of Love, and gave to the second Adam for a Seed: On which Account, they are said to have been *chosen in him Eph. i. 4;* being, in the Decree of Election, laid upon him as the Foundation-stone, to be built upon him, and obtain *Salvation by him 1 Thessl. v. 9.* Which Decree, as it relates to the Members elect, is therefore called *the Book of Life;* being, as it were, the Roll which the Father gave to the second Adam, the Head-elect, containing the Names of these design'd to be his Seed, to receive Life by him.

Now our Lord Jesus, standing as second Adam, Head of the Election, to wit, such as sovereign Pleasure should pitch upon to be Vessels of Mercy, did accept of the Gift of the particular Persons, elected or chosen by his Father, *John xvii. 6. Thine thy were, and thou gavest them me,* Ver. 10. *And thine are mine.* Likeas the first Adam, in the making of the first Covenant, stood alone, without actual Issue; yet had destinatⁿe for him a numerous Issue, to be comprehended with him in that Covenant, to wit, all Mankind; the which, Adam did at least virtually accept: So, a certain Number of lost Mankind

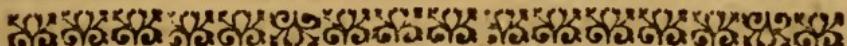
being elected to Life, God as their original Proprietor, gave them to Christ the appointed Head, to be his *Members*, and comprehended with him in the *second Covenant*, tho' as yet none of them were in Being; and he accepted of the Gift of them, being well-pleased to take them in particular, for his *Body* mystical, for which he should covenant with his Father. And in token thereof, he, as it were, received and kept as his own, the *Book of Life* containing their *Names*, which is therefore called *The Lamb's Book of Life*, Rev. xxi. 27.

Secondly, The Father proposed to him as *second Adam*, the *new Covenant* for Life and Salvation to them, in the full *Tenor*, *Promises*, and *Condition* thereof; treating, in him, with all these particular Persons of lost Mankind, *elected unto Life*, and given to him, even as he treated with *all Mankind*, in *Adam*, in the *first Covenant*. The *Promises* therein proposed, were indeed great and glorious: But withal the *Condition*, or *Terms*, on which they were proposed, were exceeding high.

Howbeit, as the *first Adam*, standing as Head and Representative of all his *natural Seed*, entered into the *first Covenant* with God; accepting the *Promise* thereof, upon the *Terms* and *Condition* therein proposed, which he engaged to fulfil: So our Lord Jesus, standing as *second Adam*, Head and Representative of the particular Persons of lost Mankind, by Name elected to Life, and given to him as his *spiritual Seed*, entred into the *second Covenant* with his Father; accepting the *Promises* thereof; upon the *Terms* and *Condition* therein proposed; consenting and engaging to fulfil the same, for them. And thus the *Covenant of Grace* was made, and concluded, betwixt the *Father* and *Christ the second Adam*,

Adam, from all Eternity ; being the second Covenant, in respect of Order and Manifestation to the World, tho' it was first in Being. 1 Cor. xv. 47. *The second Man is the Lord from Heaven.* Isa. lxxi. 10. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed.* Tit. i. 2. *In hope of eternal Life, which God that cannot lie, promised before the World began.* Psal. xl. 6. *Sacrifice and Offering thou didst not desire, mine Ears hast thou opened*---7. *Then said I, Lo I come*---8. *I delight to do thy Will, O my God : Yea thy Law is within my Heart.*

Now Christ the second *Adam*, giving this *Consent*, took upon him a *Threefold Character*, of unparallel'd Weight and Importance ; sifting himself (1.) *The Kinsman-redemeer* in the Covenant, (2.) *The Surety* of the Covenant, And (3.) *The Priest* of the Covenant. The *Mediation* of Christ doth indeed run through the whole of the Covenant. And there are several other Parts of that *Mediation*, which respecting the *Promises* of the Covenant, do belong to the *Administration* thereof. But these, I have now mentioned, do respect the *Condition* of the Covenant, and so belong to the *Making* thereof, under which Head we shall consider them in order.



I. Christ the Kinsman-Redeemer in the Covenant.

OUR Lord Jesus Christ, the second *Adam*, giving his *Consent* to the Covenant, as propos'd to him by the Father, sifted himself *Kinsman-Redeemer* in the Covenant, as unparallel'd Weight and Importance ; sifting himself (1.) *The Kinsman-redemeer* in the Covenant, (2.) *The Surety* of the Covenant, And (3.) *The Priest* of the Covenant. The *Mediation* of Christ doth indeed run through the whole of the Covenant. And there are several other Parts of that *Mediation*, which respecting the *Promises* of the Covenant, do belong to the *Administration* thereof. But these, I have now mentioned, do respect the *Condition* of the Covenant, and so belong to the *Making* thereof, under which Head we shall consider them in order.

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Redeemer in the Covenant, Job. xix. 25. I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth.

Under the Law, when a Man was not able to act for himself, to assert and use his own Right; one that was *a-Kin* to him, had a Right to act for him, coming in his Room, and standing up in his Right. And such a one was called his *Goël*, which properly signifies *a Kinsman-Redeemer*. Hence that Word is sometimes rendered *a Kinsman*, as Num. v. 8. *If the Man have no (Goël) Kinsman to recompense the Trespass unto.* Ruth iii. 12. *I am thy (Goël) near Kinsman:* Howbeit there is a (Goël) Kinsman nearer than I. Sometimes it is rendered *a Redeemer*, as Prov. xxiii. 11. *Their (Goël) Redeemer is mighty.* Isa. xlvi. 4. *As for our (Goël) Redeemer, the Lord of Hosts is his Name.* One's Acting in that Capacity, is called *doing the Kinsman's Part*, or *redeeming to wit by Right of Kin*, Ruth iii. 13. and iv. 6. Howbeit, such a one might refuse to do the Kinsman's Part; as *Ruth's Kinsman-Redeemer* did, who resign'd his Right to *Boaz*, and in Token thereof drew off his own *Shoe*, and gave it him, Ruth iv. 6, 7, 8.

Now Christ, the second Adam, saw Sinners, his ruined *Kinsmen*, quite unable to act for themselves. Not one of them all was able to *redeem* himself, and far less his Brother. Withal, the *Angels*, near *a-Kin* to them in the rational World, durst not meddle with the *Redemption*; being sure they could not have miss'd to *mar their own Inheritance* thereby, nor have delivered their poor *Kinsmen* neither. If he should have declin'd it, and drawn off his *Shoe* to them, or to any other of the whole Creation; there

there was none who durst have ventur'd to receive it, or put his Foot in it. I looked, saith he, and there was NONE to help, and I wondered that there was NONE to uphold: Therefore mine own Arm brought Salvation, Isa. Ixiii. 5. He took on himself the Character of their Kinsman-Redeemer. And of him as such, Job speaks in the forecited Passage, which I conceive to be thus expressed, in the Original. *I know, my Kinsman Redeemer liveth: And the latter one, he shall stand up upon the Dust.* In which Words, Job comforts himself with a View of CHRIST, as his Kinsman-Redeemer living, even in his Day, in respect of his Divine Nature; and as the latter or second one (in opposition to the former or first, Exod. iv. 8, 9. Deut. xxiv. 3, 4.) namely, the latter or second Adam REDEEMER, in opposition to the former or first Adam DESTROYER: Firmly believing, that the one, uniting to himself a human Nature, should as sure stand up upon the Dust of the Earth, and do the Kinsman's Part for him; as the other, having the Breath of Life breathed into his Nostrils, stood up upon it, and ruin'd all.

Now there were four Things, the Kinsman-Redeemer was to do for his Kinsman unable to act for himself; all which Christ, the second Adam undertook in the Covenant.

First, He was to marry the Widow of his deceas'd Kinsman, to raise up Seed to his Brother. Hereof Boaz was put in mind by Ruth, Chap. iii. 9. *I am Ruth thine Handmaid: Spread therefore thy Skirt over thine Handmaid, for thou art a near Kinsman.* Compare Ver. 10-13, Chap. iv. 10. and Ezek. xvi. 8. *I spread my Skirt over thee-- and thou becamest mine.* Our Nature was in a com-

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comfortable and fruitful Condition, while the Image of God imprest thereupon in *Adam*, remain'd with it ; but that Image being remov'd, in the spiritual Death caused by his *Sin*, there ensu'd an absolute Barrenness, as to the Fruits of Holiness, in our *Nature* thus left. But our *Kinsman-Redeemer* consented to marry the Widow. Being to take to himself a *human Nature*, he undertook to take on our *human Nature* in particular, taking his *Flesh* of *Adam's Family*. Thus was it provided, that his *Body* should not be made of *nothing*, nor of any Thing whatsoever, that was not deriv'd from *Adam*, as its Original. It was a low *Match* indeed for him ; and would have been so, even if the Family of *Adam* had been in its primitive State and Splendor : But now it was considered, as in the *Depth* of *Poverty* and *Disgrace*. Yet, being *necessary* for our Redemption, he consented thereto, as our *Kinsman-Redeemer*. Accordingly, in the Fulness of Time, he was made of a *Woman* a Daughter of *Adam's Family* Gal. iv. 4 ; and so was a *Son* of *Adam* Luke iii. 23.-38. Thus was a Foundation laid, for the mystical Marriage of Believers with him ; which mystical Marriage doth not belong to the *Condition* and *making* of the Covenant, properly so called ; but to the *Promise* and *Administration* of it, being a Sinner's personal Entrance thereinto. And the great End, in Subordination to the Glory of God, for which this *more intimate Union* and *Match* with our *Nature*, was gone into, by our *Kinsman-Redeemer*, was to render it yet again *fruitful*, in the Fruits of *true Holiness* : And without it, our *Nature* had for ever remain'd under *absolute Barrenness*, in that Point, even as the *Nature* of fallen *Angels* doth.

Secondly,

Secondly, He was to redeem the morgag'd Inheritance of his poor Kinsman, Lev. xxv. 25. If thy Brother be waxen poor, and hath sold away some of his Possession, and if any of his Kin come to redeem it, then shall he redeem that which his Brother sold. Or rather, Then shall come in his Kinsman-Redeemer, that is near unto him; and he shall redeem that which his Brother sold. Our Father Adam, waxing poor, through the deceitful Dealing of the Tempter with him, quite sold away the Inheritance of eternal Life, for a Morsel of forbidden Fruit: And his Children, waxen more poor still, through their own personal Fault, had set themselves farther and farther from it. They could not have raised, amongst them all, what would have redeem'd so much as one Man's Part of it. Howbeit, without it was redeem'd, they could never have had Access to it. Wherefore the second Adam, as Kinsman-Redeemer, took the Burden of the Redemption on himself; and agreed to pay the Price of that Purchase, Dying for us, that we might live together with him, 1 Thess. v. 10.

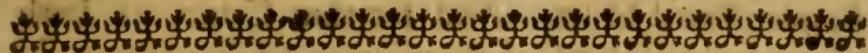
Thirdly, He was to ransom his poor Kinsman in Bondage, paying the Price of his Redemption, Lev. xxv. 47. If thy Brother--wax poor and sell himself --48. After that he is sold, he may be redeemed again; one of his Brethren may redeem him. ver. 52--according unto his Tears shall he give him again the Price of his Redemption. Being sold in the Loins of our first Father, we were brought into Bondage under the Curse of the Law. So we are, by Nature, the Law's Bond-men, and consequently, Slaves to Sin and Satan; never to have been releas'd, without a Ransom, the full Worth of so many Souls. This Ransom was stated in the Covenant; to wit, That

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the *Kinsman-Redeemer* should give himself a *Ransom* for his poor *Kinsmen*: And he agreed to it, for purchasing their *Liberty*, *1 Tim.* ii. 5, 6. The *Ransom* was great, Soul for Soul, Body for Body; a Person of infinite Dignity, for his poor *Kinsmen* in *Bondage*. But he consented to take on him the *Form of a Servant*, that they might be set *free*; to have his *Ear bored* at the *Law's Door-post*, that they might be delivered out of their *Bondage*.

Lastly, He was to avenge the *Blood* of his *slain Kinsman*, on the *Slayer*, *Deut.* xix. 12. *The Elders of his City shall send and fetch him thence, and deliver him into the Hand of the (Goël) Avenger of Blood, that he may die.* Our *Kinsman-Redeemer* saw all his poor Kindred *slain Men*. And the *Devil* was the *Murderer* *John viii. 44*. He had ministered *Poyson* to them in the *Loins* of their first Parent: Yea he had smitten them to Death, kill'd them with an Arrow shot thro' the Eye. But no *Avenger* of their *Blood* could be found, till the *second Adam*, as their *Kinsman-Redeemer*, did in the *second Covenant* undertake the *avenging* of it. Mean while, the *Murderer had the Power of Death* *Heb. ii. 14*: And, the *Sting of Death is Sin, and the Strength of Sin is the Law*, *1 Cor. xv. 56*. wherefore, there was no *disarming* and *destroying* of the *Murderer*, without taking the *Sting* out of Death which he had the Power of. And that was not to be done, but by removing the *Guilt of Sin*, whereby *Sinners* were bound over to Death: Neither was this to be done, but by satisfying the *Law*, whose awful Sanction of Death, strongly kept fast the *Guilt of Death* on the *Sinners*. These were the Iron Gates, to be broke thro', ere the *Kinsman-Redeemer*, the *Avenger of Blood*, could get at the

Murderer. But the mighty Redeemer undertook, by his own Death and Sufferings to satisfy the *Law*; and by that Means to remove the *Strength of Sin*; and by this Means again, to take away the *Sting of Death*: And so, by his own Death to destroy the *Murderer*, that had the *Power of Death*; and thus, to avenge the *Blood* of his slain Kinsmen, upon him, *Heb.* ii. 14: So did *Samson*, a Type of our *Kinman-Redeemer*, avenge *Israel* of the *Philistines* their Oppressors; pulling down the House on the *Philistines*, and dying himself to destroy them, *Judg.* xvi.



II. Christ the Surety of the Covenant.

CHRIST; the second *Adam*, consenting to the Covenant, listed himself also *Surety* of it, *Heb.* vii. 22. By so much was *Jesus* made a *Surety* of a better *Testament*; or rather, as others read it, of a better *Covenant*. A *Surety* is one who undertakes for another, obliging himself whether for paying his *Debt*, civil or criminal, or for his performing a *Deed*. That we may then rightly understand Christ's *Suretiship*, it is necessary we consider (1.) *For whom*. (2.) *For what*, he became *Surety* in the *Covenant*.

FIRST, *For whom Christ became Surety* in the *Covenant*. I find two Things advanced on this Head, namely (1.) That he became *Surety* for *God to Sinners*, And (2.) *Surety* for *SINNERS to God*. To the first of these, the *Socinians* restrain Christ's *Suretiship*, denying the second; and so

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overthrow the Foundation of our Salvation. But all orthodox Divines agree, in that the second of these is the main Thing in it. Some of them indeed make no Difficulty of admitting, that Christ became *Surety for God to Sinners*, as well as *Surety for Sinners to God*; undertaking, on God's Part, that all the *Promises* shall be made good to the Seed, even to all that believe. There's no Question, but God's Promises are, in respect of his infallible Truth and Veracity, most firm and *sure in themselves*, and cannot miss to be performed: But we, being guilty Creatures, are *slow of Heart to believe*; and therefore do need what may make them more *sure to us*, or assure our Hearts they shall be performed to us. And for thus Cause, he hath given us his Word of Promise under his Hand, in the holy *Scriptures*; and an *Earnest of the promised Inheritance* Eph. i. 14. the *Seal of the Spirit* Ver. 13. 2 Cor. i. 22. the *sacramental Seals* Rom. iv. 11, yea and his solemn *Oath* too, in the Matter, *To shew unto the Heirs of Promise the Immutability of his Counsel* Heb. vi. 17. And if Jesus Christ is *Surety for God to us*, its no doubt for the same End.

But I doubt, if the holy Scripture calls Christ a *Surety* in that Sense at all. In the forecited Passage Heb. vii. 22, the only Text wherein Christ is expressly called a *Surety*, it is evident, that his *Suretiship* therein mentioned, respects his *priestly Office*, wherein he deals with God, for us, Ver. 20. And in as much as not without an *Oath* he was made *Priest*, 21. (- - - by him that said unto him, the Lord sware and will not repent, thou art a Priest for ever after the Order of Melchisedec) Ver. 22. By so much was Jesus made a *Surety of a better Testament*.

ment. But his *Suretiship* for God to us, cannot relate to his *priestly Office*; but to his *kingly Office*, in respect of which all Power is given to him in Heaven and in Earth; and consequently a Power to see that all the Promises be performed to his People. And therefore his *Suretiship* mentioned in that Text, is *for us* to God, and not *for God* to us. 'Tis but in other two Texts only, as far as I have observed, that we read of *Suretiship*, relative to the Case between God and a Sinner: And in both of them, the *Suretiship* is not *to* the Sinner, but *for* him. They are *Psal. cxix. 122. Be Surety for thy Servant for good*; and *Job xvii. 3. Put me in a Surety with thee.* The original Phraseology or Expression, is the same in the latter Text, as in the former; and the same in them both, as in the Case of *Judah's Suretiship* for *Benjamin*, to his Father, *Gen. xlivi. 9. and xliv. 32.* Now unless the sacred Oracles go before us, in proposing Christ as a *Surety for God* to us, I see no Reason, why the *being* of such a Thing at all, should be yielded to the Adversaries, who make such a pernicious Use of it. As for the *Comfort* that might arise from it, to us, the same is fully secured, in that the whole *Administration* of the Covenant is committed into the Hand of our Lord Jesus Christ; and he is the *Trustee and Testator* of the Covenant or Covenant-Benefits; as shall be shown in the due Place.

But, without all Peradventure, Christ the Mediator and second Adam, became *Surety* in the Covenant, for *Sinners* to God, as the Scriptures do abundantly declare. *Psal. lxxxix. 19 I have laid Help upon one that is mighty.* 1 Tim. ii. 5 *One Mediator between God and Men, the Man Christ Jesus;* ver. 6. *who gave himself a Ransom for all.*

2 Cor. v. 21. He hath made him to be Sin for us, who knew no Sin. Isa. lili. 6. The Lord hath laid on him the Iniquity of us all. Gal. iii. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. Isa. lili. 5. He was wounded for our Transgressions, he was bruised for our Iniquities. The Covenant of Grace was made with the spiritual Seed, in Christ, the second Adam, taking Burden for them, upon himself as their Surety. And without a Surety it could not have been made with them. For they were a Company of broken Men, owing a thousand Times more than they were all worth: And their Word in a new Bargain for Life and Salvation, was worth nothing; there could be no Regard had to it, in Heaven. There was neither Truth nor Ability left them, after the first Covenant was broken. Behold their Character in point of Truth or Veracity, Rom. iii. 4. Let God be true, but every Man a Liar: And in point of Ability, Chap. v. 6. When we were yet without Strength, in due Time Christ died for the ungodly. The Demands in this Covenant were high, and quite above their Ability to answer: And besides, they themselves were false and fickle. They brake their Word in the first Covenant, when able to have kept it; how could they be trusted in this new Bargain, when their Ability was gone? So there was an absolute Necessity of a Surety for them, in it. And Jesus Christ became Surety for them: So the new Covenant, on which depends all their Salvation, was made, and made sure.

Solomon tells us, That he that is Surety for a Stranger, shall smart for it: And he that hateth Suretship is sure, Prov. xi. 15. Our Lord Jesus knew very well, the Burden he took on himself in his

his *Suretiship* for Sinners; the *Character* of these whom he became *Surety* for; and that he could have no *Relief* from them: But his Love to his Father's Glory, and the Salvation of Sinners, engag'd him in it, being perfectly sure to smart for it, as will appear from considering

SECONDLY, For what he became *Surety*, in the Covenant. *Suretiship*, in respect of the Subject-matter of it, is of two Sorts. 1. There is a *Suretiship* for paying one's *Debt*, Prov. xxii. 26. *Be not thou one of them that strike Hands, or of them that are Sureties for Debts.* 2. A *Suretiship* for one's performing of a *Deed*, Chap. xx. 16. *Take his Garment that is Surety for a Stranger: And take a Pledge of him for a strange Woman.* That is, of him who is *Surety* for her good Behaviour; for she will leave him in the Lurch.

Now our Lord's *Suretiship* for Sinners, was of the first Sort. Christ, as the second Adam, consenting to the Covenant, listed himself *Surety* for the *Debt* of the Seed represented by him. Their *Debt* was, by God's eternal Fore-knowledge, stat-ed from the broken Covenant of *Works*, in the whole Latitude of the Demands it had on them: And he became *Surety* for it, striking Hands with his Father, to pay it compleatly. And

First, He became *Surety* for their *Debt of Punishment*, which they, as Sinners, were liable in *Payment* of, as the Original phraseth it 2 Thess. i. 9. *That was the Debt owing to the Divine Justice, for all and every one of their Sins, original or actual.* The *Demerit* of their Sins, as Offences against an infinite God, was an *infinite Punishment*. They were liable to bear the Pains of *Death* in the full Latitude thereof; to suffer the Force of reveng-

ing Wrath, to the compleat Satisfaction of infinite Justice, and full Reparation of God's injured Honour. This was their *Debt of Punishment*; a *Debt*, which they themselves could never have cleared, tho' paying, to the utmost of their Power, through Ages of Eternity. But, *this* their *Debt* Christ became *Surety* for, obliging himself to lay down his *Life*, for *theirs* which was lost in Law. *Psal.* xl. 6, 7. *Sacrifice and Offering thou didst not desire, mine Ears hast thou opened---Then said I, Lo, I come.* *John x. 15. I lay down my Life for the Sheep.* ver. 18. *I lay it down of my self: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.* Here is a *Suretiship* that never had a Match! David, in a Transport of Grief for the Death of his Son *Ab-salom*, wishes he had died for him *2 Sam. xviii. 33.* Reuben will venture the *Life* of his two Sons for *Benjamin*, *Gen. xlvi. 37*, and *Judah* will venture his own for him *Chap. xlvi. 9*, while yet there was Hope; that all would be safe. But our Lord Jesuſ deliberately *pledgeth* his own *Life* for Sinners; when it was beyond all Peradventure; the precious *Pledge* would be lost in the Cause; and that the Death he would suffer, would be a thousand Deaths in one. Some have offered themselves *Sureties* in capital Causes, and embrac'd Death, for their Country or Friends: And, Peradventure for a good Man some would even dare to die. But God commendeth his Love towards us, in that while we were yet Sinners (and Enemies) Christ died for us, *Rom. v. 7, 8, 10.*

Now in the second Adam's *Suretiship* for the criminal *Debt* of his spiritual Seed, there was not an ensuring of the Payment thereof one Way or other, only; as in simple Cautionry: But, there was

was an *Exchange of Persons* in Law ; Christ substituting himself in their Room, and taking the whole Obligation on himself. *This*, the free Grace of God the Creditor did admit, when he might have insisted, that the Soul that sinned should die : And, a Delay being w�chal granted, as to the Time of the Payment, God thus manifested his *Forbearance* celebrated by the Apostle Rom. iii. 25. And in virtue of that Substitution Christ became *Debtor* in Law, bound to pay *that Debt* which he contracted not ; to *Restore that which he took not away* Psal. lxix. 4. For, becoming *Surety* for them, to the End there might be laid a Foundation in Law and Justice, for exacting *their Debt of Punishment*, from *him*, their *Guilt* was transfer'd on him, Isa. liii. 6. *The Lord laid on him the Iniquity of us all.* This was pointed at, in the laying of the Hand, on the Head of the *Sacrifices*, under the Law, especially on the Head of the *Scape-goat*, Lev. xvi. 21. *And Aaron shall lay both his Hands upon the Head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat.* All the Sins of all the Elect were at once imputed to the *Surety*, and so became *his*, as his Righteousness becomes ours, namely, in *Law-reckoning*, 2 Cor. v. 21. For he hath made him to be *Sin for us*, who knew no *Sin*; that we might be made the Righteousness of God in him. And he himself speaks so of them, Psal. xl. 12. *Mine Iniquities have taken hold upon me*; as several valuable Interpreters do understand it, according as the Apostle gives us Direction, determining Christ himself to be the Speaker in this Psalm, Heb. x. 5, 6, 7. He was indeed without *Sin inherent* in him; but

not without Sin imputed to him, till in his Resurrection he got up his Discharge, having clear'd the Debt by his Death and Sufferings. *Then* was he justified in the Spirit 1 Tim. iii. 16, and so shall appear the second Time, without Sin Heb. ix. 28; the Sin which was upon him, by Imputation, the first Time he appeared, being done away at his Resurrection. This Relation of our Sin to Christ, is necessary from the Nature of Suretiship for Debt; in which Case, no Body doubts but the Debt becomes the Surety's, when once he hath striken Hands for it. And how else could the Law have justly proceeded against Christ? How could our Punishment have been, in Justice, inflicted on him, if he had not had such a Relation to our Sin? If the Law could not charge our Sin on him, in virtue of his own voluntary Undertaking, it could have no Ground in Justice to inflict our Punishment on him.

Secondly, He became Surety for their Debt of Duty or Obedience, the which also is a Debt according to the Stile of the holy Scripture, Gal. v. 3. *A Debtor to do the whole Law.* The Law as a Covenant of Works, tho' it was broken by them, and they had incur'd the Penalty thereof, yet, had neither lost its Right, nor ceased, to exact of them the Obedience, which at first it requir'd of Man, as the Condition of Life. They were still bound to perfect Obedience, and on no lower Terms could have eternal Life; as our Lord taught the Lawyer for his Humiliation, Luke x. 28 *Thou hast answered right: This do, and thou shalt live.* The paying of the Debt of Punishment, might satisfy as to the Penalty of the Bond: But there is yet more behind, for him who will meddle in the Affairs of

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the broken Company. How shall the *principal Sum* therein contained, be paid ; namely the *Debt* of *Obedience* to the Law, for Life and Salvation ? The Honour of God could not allow the quitting of it : And they were absolutely unable to pay one Mite of it, that would have been currant in Heaven ; forasmuch as they were *without Strength* Rom. v. 6, and *dead in Trespasses and Sins* Eph. ii. 1, quite as unfit for the *doing Part* as for the *suffering Part*. But Christ became *Surety* for *this Debt* of theirs too, namely, the *Debt of Obedience* to the Law as a *Covenant*, which was, and is the *only Obedience* to it for *Life* ; obliging himself to clear it, by obeying in their Room and Stead, and fulfilling what the Law could demand of them in *this Kind*, *Psal. xl. 7, 8 Then said I, Lo, I come--I delight to do thy Will, O my God: Tea, thy Law is within my Heart.* Matth. iii. 15 *Thus it becometh us to fulfil all Righteousness.* Chap. v. 17 *Think not that I am come to destroy the Law--: I am not come to destroy, but to fulfil.*

And here also there was an *Exchange of Persons* in Law, Christ substituting himself in their Room, and taking their *Obligation* on himself : In virtue of which, he became the Law's *Debtor* for *that Obedience* owing by them ; and *this he himself solemnly own'd*, by his being *circumcised* Luk. ii. 21, according to that of the Apostle Gal. v. 3. *I testifie again to every Man that is circumcised, that he is a Debtor to do the whole Law.* For, becoming *Surety* for them in *this Point* also, he transferr'd on himself *their State of Servitude*, whereby the Law had a Right to exact *that Debt of him*, which they, upon the Breach of the *Covenant of Works*, were liable in Payment of.

For clearing of this, it is to be considered, that all Mankind was by the first Covenant, the Covenant of Works, constitute God's hired Servants; and actually entred to *that* their Service, in their Head the first *Adam*. And in Token hereof, we are all naturally inclin'd, in *that* Character to deal with God; tho' by the Fall we are rendred incapable to perform the Duty of it, *Luke xv. 19* *Make me as one of thy hired Servants.* The *Work* they were to work, was *perfect Obedience* to the holy Law: The *Hire* they were to have for their Work, was *Life*. *Rom. x. 5* *The Man that doth those Things, shall live by them.* The *Penalty* of breaking away from their Master, was *Bondage* under the *Curse*, *Gal. iii. 10* *Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them.* But, violating that *Covenant of hired Service*, they brake away from their Lord and Master: So they not only lost all Plea for the *Hire*, but they became *Bond-men* under the *Curse*; still obliged to make out their *Service*, and that, furthermore, in the Misery of a State of *Servitude or Bondage*, *Gal. iv. 24* *These are the two Covenants; the one from the Mount Sinai, which gendereth to Bondage.* Their falling under the *Curse*, infer'd the Loss of their *Liberty*, and constituted them *Bond-men*; as appears from the Nature of the Thing, and Instances of the *Cursed* in other Cases, as *Gen. ix. 25* *Cursed be Canaan; a Servant of Servants shall be he.* *Josh. ix. 23* *Now therefore ye (namely, the Gideonites) are cursed, and there shall none of you be freed from being Bond-men.* The very *Ground* being *cursed* (*Gen. iii. 17.*) falls under *Bondage*, according to the Scripture, *Rom. viii. 21.*

Now

Now Christ saw all his spiritual Seed, in this State of *Servitude*; but unable to bear the *Misery* of it, or to fulfil the *Service*: And he put himself in their Room, as they were *Bond-men*; transferring their State of *Servitude* on himself, and so setting himself a *Bond-servant* for them.

The holy Scripture sets this Matter in a clear Light. That's a plain Testimony unto it, *Philip.* iii. 6, 7, 8. *Who being in the Form of God---took upon him the Form of a Servant---and became obedient unto Death, even the Death of the Cross.* The Form of a *Servant* which he took upon him, was the Form of a *Bond-servant*. For so the Word in the Original, properly signifies; being the same Word, that is constantly used in that New Testament Phrase, which we read *bond* or *free*, or *bond and free*, *1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8. Col. iii. 11. Rev. xiii. 16. and xix. 18.* And the Apostle leads us to understand it so here, telling us, that this great Surety-servant became obedient unto Death, even the Death of the Cross. The which Kind of Death was a Roman Punishment, called by them, the *servile Punishment*, or Punishment of *Bond-servants*: Because it was the Death, that *Bond-men* Malefactors were ordinarily doom'd unto; Free-men seldom, if ever, according to Law. And, forasmuch as his *being in the Form of God*, denotes his being *VERY God*, having the *very Nature* and *Essence* of God; for the *Form* is that which essentially distinguisheth Things, and makes a Thing to be precisely what it is; and *this Form* is, according to the Apostle, the Foundation of his *Equality* with God his Father, which nothing really different from the Divine *Essence*, can be: Therefore, his taking upon him the *Form of a Bond-servant*,

servant, must necessarily denote his becoming really a *Bond-servant*, as really as ever Man did, who was brought into *Bondage* or a State of *Servitude*.

The Father solemnly declares the transferring of our State of *Servitude* on Christ, speaking to him under the Name of *Israel*, as was cleared before, Isa. xlix. 3. *Thou art my Servant, O Israel, in whom I will be glorified.* As if the Father had said to him, Son, be it known, 'tis agreed that I take *Thee* in the Room and Place of *Israel*, the spiritual Seed, to perform the *Service* due in virtue of the broken original Contract: *Thou in their Stead art my Servant; my Bond-servant* (as the Word is rendred Lev. xxv. 39. and elsewhere:) 'Tis from thy Hand I'll look for *that Service*. Agreeable hereunto is the Account we have of our *Redemption* from the *Curse* Gal. iii. 13, namely, that it was by Jesus Christ *being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree*; the which Christ did, dying on a *Cross*, the capital Punishment of *Bond-men*.

Behold the Solemnity of the Translation, *Psal. xl. 6. Sacrifice and Offering thou didst not desire, mine Ears hast thou opened.* The Word here rendered *opened*, properly signifies *digged*, as may be seen in the Margine of our Bibles: And so the Words are, *Mine Ears thou diggedst thorow; that is boredst*, as it is exprest in our Paraphrase of the *Psalms* in Metre, *Mine Ears thou bor'd*. This has a manifest View to that Law, concerning the *Bond-servant*, Exod. xxi. 6. *Then his Master shall bring him unto the Judges, he shall also bring him to the Door, or unto the Door post: And his MASTER shall BORE his EAR through with an Awl; and he shall SERVE him for ever, that is, in the Language of*

the

the Law, till Death. This is confirmed from *Hos.* iii. 2 *So I bought her to me for fifteen Pieces of Silver*, which was the Half of the stated Price of a *Bond-woman* *Exod. xxi. 32*. In the Original it is, *so I digged her thorow to me*; the same Word being here used by the Holy Ghost, as *Psal. xl. 6*. 'Tis a pregnant Word, which is virtually two in Signification: And the Sense is, I *bought her and bor'd her Ear to my Door-post*, to be my *Bond woman*, according to the Law, *Deut. xv. 17* *Thou shalt take an Awl, and thrust it through his Ear into the Door, and he shall be thy Servant for ever*: And also unto thy *Maid-servant thou shalt do likewise*. That the *boring* of her Ear as a *Bond-woman*, was no ways inconsistent with the Prophet's betrothing of her to himself *Hos. iii. 3*, appears from *Exod. xxi. 8*.

Joseph was an eminent Type of Christ as the Father's *Servant*. And 'tis observable, that he was first a *Bond-servant*, and then an *honorary Servant*. In the former State, being sold for a *Servant* *Psal. cv. 17*, he was a Type of Christ, a *Bond servant* in his State of *Humiliation*; whose most precious Life was accordingly sold by *Judas* for thirty Pieces of Silver, the stated Price of the Life of a *Bond-servant*, *Exod. xxi. 32* *If the Ox shall push a Man-servant, or Maid servant, he shall give unto their Master thirty Shekels of Silver, and the Ox shall be stoned*. In the latter State, being made Ruler over all the Land of Egypt *Psal. cv. 21, 22*. *Gen. xli. 40*, he was a Type of Christ, in that most honourable and glorious *Service* or *Ministry*, which was conferred on him in his State of *Exaltation*, wherein he was constitute a *Servant* for whose *Law* the *Isles shall wait* *Isa. xlivi. 1, 4*, God having given him

a Name which is above every Name : That at the Name of Jesus every Knee should bow, Philip. ii. 9, 10. This latter Service of Christ, belongs to the Promise of the Covenant : But the former, to wit, the Bond-service, being his Surety-service, belongs to the Condition of the Covenant. Wherefore, rising from the dead, having fulfilled the Condition of the Covenant, paid the Debt for which he became Surety, and got up the Discharge, he put off for ever the Form and Character of a Bond-servant, and rose and revived, that he might be Lord both of the Dead and Living, Rom. xiv. 9.

And hence it clearly appears, how the Obedience of the Man Christ, comes, in virtue of the Covenant, to be imputed to Believers for Righteousness, as well as his Satisfaction by Suffering : For that Kind of Obedience, which he performed as our Surety, was no more due by him, antecedently to his Contract of Suretship, than his Satisfaction by Suffering. 'Tis true, the human Nature of Christ, being a Creature, owed Obedience to God in virtue of its Creation ; and must owe it for ever, forasmuch as the Creature as a Creature, is subject to the natural Law the eternal Rule of Righteousness : But Christ's putting himself in a State of Servitude, taking on him the Form of a Bond-servant, and in the Capacity of a Bond servant performing Obedience to the Law, as it was stated in the Covenant, for Life and Salvation, was entirely voluntary. Obedience to the natural Law was due by the Man Christ, by a natural Tie : But Obedience to the positive Law binding to be circumcised, baptized, and the like, which supposed Guilt on the Party subjected thereto, was not due, but by his own voluntary Engagement. And the Obedience of a

Son

Son to the natural Law, he owed naturally: But Obedience to that or any other Law, in the Character of a *Bond servant*, and thereby to gain eternal Life and Salvation, he owed not but by *Compact*. The human Nature of Christ had a complete Right to eternal Life, and was actually possess thereof, in virtue of its *Union* with the Divine Nature: So that there was no Occasion for him, to gain Life to himself by his Obedience. Wherefore Christ's taking on him the Form of a *Bond servant*, and in that Character obeying the Law for Life and Salvation, were a mere voluntary Work of his, as *Surety* for Sinners; wherein he did that which he was no otherwise bound to, than by his own voluntary *Undertaking*. Now, forasmuch as the Obedience of Christ, imputed to Believers for Righteousness, is his Obedience of this Kind only; there is a clear Ground for its *Imputation* to them, according to the Covenant.

And thus have we seen, Christ's *Suretiship* in the Covenant to be of the Nature of a Suretiship for paying One's *Debt*; and, what the *Debt* was, which he became *Surety* for.

If it be enquired, Whether or not Christ's *Suretiship* is also of the Nature of Suretiship for One's performing of a Deed? Or, whether Christ became *Surety* in Way of *Caution* to his Father, that the *Elect* should believe, repent, and perform sincere Obedience? I answer, tho' the *Elect*'s believing, repenting, and sincere Obedience, are infallibly secured in the Covenant; so that whosoever, being Subjects capable of these Things, do live and die without them, shall undoubtedly perish, and are none of God's *Elect*: Yet I judge, that Christ did not become *Surety* in the Covenant, in Way of

of *Caution* to his Father, that the Elect should perform these *Deeds*, or any other; and that, *that Way* of Speaking doth not so well agree with the Scripture account of the Covenant. Because,

First, It doth somewhat obscure the *Grace*, the *free Grace*, of the Covenant; whereas the Covenant is purposedly so ordered, as to manifest it most illustriously, being of *Faith*, *that it might be by Grace*, Rom. iv. 16. For such a *Suretisship*, or *Cautionry* for the Elect's performing of these Things, must needs belong to the *Condition* of the Covenant, properly so called; as being a *Deed* of the Mediator, whereby he promiseth something to God, and engageth that it shall be performed by them: And so these Things performed by them accordingly, must be a *Part* of the *Condition* of the Covenant. But that Sinners themselves perform any *Part* of the *Condition* of the Covenant, properly so called, cannot be admitted without Prejudice to the *Grace* of the Covenant: For, so far as we perform, in our own Persons, any *Part* of the *Condition*, the *Reward* is not of *Grace*, but of *Debt*; for, *To him that worketh, is the Reward not reckoned of Grace, but of Debt* Rom. iv. 4: But, the Reward is wholly of *Grace* to us, as it is of *Debt* unto Christ; for, *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness* ver. 5. Chap. xi. 6. And if by *Grace*, then is it no more of *Works*: Otherwise *Grace* is no more *Grace*. Suppose a Man is *Surety* for a Thousand Pound, for his Neighbour who is thereupon to have a Right to a certain valuable *Benefit*: And that this Man *absolutely* becomes *Surety* for the whole Sum, excepting only an hundred *Pence*, for which hundred *Pence* also he becomes *Cautioner*

Cautioner, that it shall be paid by the *Principal*. 'Tis evident, that the *Condition* of this Bargain is divided between the *Surety* and the *Principal*, tho' indeed their Shares are very unequal: But, however unequal they are, as far as the hundred *Pence* which the *Principal* pays in his own Person, do reach, so far the *Benefit* is of *Debt* to him. Or, put the Case, a *Surety* engageth for the whole of the *Sum* payable; and besides, is *Surety* for the *Principal's* good *Behaviour*: 'Tis evident, that in this Case the good *Behaviour* of the *Principal*, is a *Part* of the *Condition* of the Bargain, as well as the *Payment* of the *Money*; since *Caution* for it is required by him, who is to communicate the *Benefit*. At this Rate, the *Condition* is still divided between the *Surety* and *Principal*; and the latter performs a *Part* of it, as well as the former: And so the *Reward* is, in *Part*, of *Debt* unto *him*, as well as to the *Surety*. The Application hereof to the Case in Hand is obvious. The *Sum* of the Matter lies here: If Christ did, in the *Covenant*, become *Surety* in Way of *Caution* for his People's performing some *Deed*; the performing of the *Condition* of the *Covenant*, properly so called, is *divided* betwixt CHRIST and *them*, however *unequal* their Shares are: And if the performing of the *Condition* is *divided* betwixt CHRIST and *them*; so far as *their* Part of the Performance goes, the *Reward* is of *Debt* to *them*, which obscures the *Grace* of the *Covenant*.

Secondly, According to the Scripture, the Elect's *believing*, *repenting*, and *sincere Obedience*, do belong to the *promissory* Part of the *Covenant*: If we consider them in their *original* Situation, they are *Benefits PROMISED* in the *Covenant*, by God, *unto Christ the Surety*, as a *Reward* of his fulfilling
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the Condition of the Covenant. And so they are, by the unchangeable Truth of God, and his exact Justice, insured beyond all Possibility of Failure. Psal. xxii. 27 *All the Ends of the World SHALL remember and turn unto the Lord.* ver 30 *A Seed SHALL serve him* ver 31 *They SHALL come, and SHALL declare his Righteousness unto a People that shall be born.* Psal. cx. 3 *Thy People shall be willing in the Day of thy Power.* See Isa. liii. 10 with ver. 1. Ezek. xxxvi. 26, 27, 31. Heb. viii. 10, 11. If it be asked, To whom are these Promises made, and the Promises of the like Nature through the Bible? 'Tis evident, that several of them are made to Christ expressly, and the Apostle answers as to them all Gal. iii. 16 *To Abraham and his Seed were the Promises made.* --- *To thy Seed, which is Christ.* And whereas there are found Promises wherein Christ himself is the Undertaker, as John vi. 37 *All that the Father giveth me, SHALL come to me;* they are not to be taken for Christ's enagaging to his Father, as Cautioner for a Deed to be done by the Seed: But therein he speaks to Men, as Administrator of the Covenant, intrusted with the conferring on Sinners, the Benefits purchased by his Obedience and Death, and made over to him by the Promise of the Father. Matth. xi. 27 *All Things are delivered unto me of my Father.* ver. 28 *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* Luke xxii. 29 *And I appoint (or dispone) unto you a Kingdom, as my Father hath appointed (or dispone) unto me.*

Thus far of Christ's *Suretiship* in the Covenant.

III. Christ



III. Christ the Priest of the Covenant.

AS it was necessary for Christ, the second Adam, his doing the Part of a Kinsman-Redeemer, that he should become Surety in the Covenant: So it was necessary to his performing of what he became Surety for, that he should be a Priest. And accordingly, consenting to the Covenant, he became the Priest of the Covenant, *Heb. ix. 11. Christ being come an High Priest of good Things to come.* A Priest is a publick Person, who deals with an offended God, in the Name of the guilty, for Reconciliation, by Sacrifice, which he offereth to God upon an Altar, being thereto called of God, that he may be accepted. So a Priest speaks a Relation to an Altar, an Altar to a Sacrifice, and a Sacrifice to Sin.

These whom Christ represented in the Covenant, being Sinners, he became their Priest, their High-priest, appearing before God in their Name, to make Atonement and Reconciliation for them: And this was the great Thing, that the whole Priesthood under the Law, and especially the High priesthood, did typify and point at. Their Nature was the Priests Garments he put on, to exercise his priestly Office in; the same being pure and undefiled in him: And in their Nature he sustained their Persons, representing them before God, as their great High-priest. A lively Type hereof was Aaron's bearing before the Lord, the Names of the Children of Israel, the twelve Tribes, upon his two Shoulders,

in the Shoulder-pieces of the *Ephod*; these Names being engraven on two *Onyx-stones* set therein by Divine Appointment, *Exod.* xxviii. 9, 10, 12. As also his bearing them in the *Breast-plate*, being engraven on twelve Stones set therein, ver. 15---29. Thus *Aaron*, the *High-priest*, was all *Israel* representatively; an illustrious Type of Christ the *Priest* of the Covenant, the spiritual *Israel* Representative *Isa.* xlvi. 3.

The *Necessity* of Christ the second *Adam* his becoming a *Priest*, appears in these following Things jointly considered.

First, These whom he represented were *Sinners*: And there could not be a new Covenant, without Provision made for removing of their Sin; and that required a *Priest*. The first Covenant was made without a *Priest*, because then there was no *Sin* to take away: The Parties therein represented, as well as the Representative, were considered as innocent Persons. But the second Covenant was a Covenant of Peace and Reconciliation between an offended God and *Sinners*, not to be made but by the Mediation of a *Priest*, who should be able to remove *Sin*, and repair the injured Honour of God. *Zech.* vi. 13. *He shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both.* And there was none fit to bear that Character, but Christ himself. No *Man* was fit to bear it: Because all Men were *Sinners* themselves, and such an *High-priest became us* as was *undefiled, separated from Sinners* *Heb vii. 26.* 'Tis true the Elect *Angels* were indeed *undefiled*: But yet none of them could be *Priest* of the Covenant, because,

Secondly, *Sin* could not be removed without a *Sacrifice of sufficient Value*, which they were not able

able to afford. The new Covenant behoved to be a *Covenant by Sacrifice*, a Covenant written in Blood: And without shedding of Blood there was no Remission Heb. ix. 22. Therefore the typical Covenant with *Abraham* was not made without the Solemnity of *Sacrifice* Gen. xv. 9; that he might know the Covenant to be a Covenant of *Reconciliation*, in which a just God did not shew his *Mercy*, but in a Way consistent with the Honour of his *Justice*. Now the *Sacrifices* of Beasts, yea and whatsoever the Creatures could afford for *Sacrifice* in this Case, were infinitely below the *Value*. But Jesus Christ becoming a *Priest* gave HIMSELF a *Sacrifice* to God, for establishing the Covenant; and that *Sacrifice* was for a sweet-smelling *Savour* Eph. v. 2, or as the Old Testament Phrase is, *A Savour of Rest* Gen. viii. 21 Marg. The Represented, being *Sinners*, were corrupt and abominable before God: And he, as it were smelled a *Savour of Disquiet* from them, they being a *Smoke in his Nose* Isa. lxv. 5; their *Sin* set his revenging *Justice* and *Wrath* astir. But the *Sacrifice* of Christ himself, was fit to send forth such a sweet-smelling *Savour* unto God, as should quite overcome the abominable *Savour* rising from them, and lay his revenging *Justice* and *Wrath* to the most calm and profoundest *Rest*.

The Necessity of a *Sacrifice* in the second Covenant, arose from the *Justice* of God requiring the *Execution* of the *Curse* of the broken first Covenant; whereby the Sinner should fall a *Sacrifice* for his *Sin*, according to that Psal. xciv. 23 *He shall bring upon them their own Iniquity, and shall cut them off in their own Wickedness.* It was an ancient Custom, in making of Covenants, to *cut* a Beast in

twain, and to pass between the Parts of it : And that passing between the Parts, respected the Falling of the Curse of the Covenant upon the Breaker. Jer. xxxiv. 18 *And I will give the Men that have transgressed my Covenant, which have not performed the Words of the Covenant which they had made before me, when they cut the Calf in twain, and passed between the Parts thereof ; or rather, more agreeably to the Original, I will make the Men that have transgressed my Covenant—the Calf which they cut in twain, and passed between the Parts thereof.* That is, I'll make them as that Calf which they cut in twain ; I'll execute the Curse on them, *cutting them asunder as Covenant-breakers Matth. xxiv. 51.* Now the Covenant of Works being broken, Justice required this Execution of the Curse of it, in order to the establishing of a new Covenant, the Covenant of Grace and Peace. But had it been execute on the Sinners themselves, the Fire of Wrath would have burnt continually on them ; but never would such a Sacrifice have sent forth a Savour smelling so sweet, as to be a Savour of Rest to revenging Justice : Forasmuch as they were not only mere Creatures, whose most exquisite Sufferings could not be a sufficient Compensation for the injured Honour of an infinite God ; but they were sinful Creatures too, who would still have remain'd sinful under their Sufferings. Wherefore Jesus Christ being both separate from Sinners, and equal with God, consented in the Covenant to be the Sacrifice, on which the Curse of the first Covenant might be execute, in their Room and Stead.

This is lively represented in the Covenant made with Abraham, in which he was a Type of Christ,

Gen.

Gen. xv. In that Covenant God promised the Deliverance of Abraham's Seed out of the Egyptian Bondage, and to give them the Land of Canaan; a Type of the Deliverance of Christ's spiritual Seed from the Bondage of Sin and Satan, and of putting them in Possession of Heaven. ver. 13, 14, 16, 18. Awful was the Solemnity used at the Making of this Covenant. There were taken a Heifer, a She-goat, and a Ram, each of them of three Years old; typifying Christ, who was about three Years in his publick Ministry ver. 9. These were, each of them, divided in the midst, hakest asunder by the Middle; which typified the Execution of the Curse of the broken first Covenant, on Christ our Surety and Sacrifice for us, ver. 10. Abram's driving away the Fowls that came down upon the Carcasses, typified Christ's Victory over the Devils, all along during the State or his Humiliation, and especially his triumphing over them on the Cross. ver. 11. And finally, there was a smoking Furnace, and a burning Lamp that passed between the Pieces; which signified the revenging Wrath of God, seizing on Christ the Sacrifice, and Justice therewith satisfied. ver. 17.

Thirdly, No Sacrifice could be accepted, but on such an Altar as should sanctify the Gift to its necessary Value and design'd Effect, Matth. xxiii. 19: And who could furnish that, but Christ himself, whose Divine Nature was the Altar, from whence the Sacrifice of his human Nature derived its Value and Efficacy as infinite? Heb ix. 14. How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works? His blessed Body suffering, and bleeding to Death

on the Cross ; and his holy Soul scorched and melted within him, with the Fire of the Divine Wrath ; both in the mean Time united to his *Divine Nature* ; were the *Sacrifice* burning on the *Altar*, from the which God smelled a *sweet Savour*, to the appeasing of his Wrath, and satisfying of his Justice fully. Not, that Christ was a *Sacrifice*, only while on the Cross : But that his *offering* of himself a *Sacrifice* ; which was *begun* from his *Incarnation* in the Womb, the *Sacrifice* being laid on the *Altar* in the first Moment thereof ; and was *continued* through his whole Life ; was *compleated* on the Cross, and in the Grave. *Heb. x. 5.* Wherefore when he cometh into the *World*, he saith, *Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me:* — *Ver. 7.* Then said I, *Lo, I come.* *Isa. liii. 2.* When we shall see him, there is no *Beauty* that we should desire him. *Ver. 3.* He is — *a Man of Sorrows, and acquainted with Grief.* *2 Cor. v. 21.* He hath made him to be *Sin for us.*

Lastly, There behoved to be a *Priest* to offer this *Sacrifice*, this valuable *Sacrifice*, unto God, upon that *Altar* : Else there could have been no *Sacrifice* to be *accepted*, and so no *Removal* of *Sin*, and consequently no *new Covenant*. And since Christ himself was the *Sacrifice*, and the *Altar* too, he himself alone could be the *Priest*. And forasmuch as the Weight of the *Salvation* of Sinners, lay upon his *Call* to that *Office* ; he was made *Priest* of the *Covenant*, by the *Oath* of God, *Heb. vii. 20, 21.* As he had full *Power* over his own *Life*, to make himself a *Sacrifice* for others : So his Father's solemn *investing* of him with this *Office*, by an *Oath*, gave him Access to offer himself *effectually* ; even in such Sort as thereby to fulfil the Condition

of the Covenant, and to purchase eternal Life for them.

INFERENCES from the second Head.

I shall shut up this Head, of the Making of the Covenant of Grace, with two Inferences from the whole.

Inf. 1 What remains for Sinners, that they may be personally and savingly in Covenant with God, is not, as Parties *Contracters* and *Undertakers* to make a Covenant with him, for *Life* and *Salvation*; but only, to *take hold of God's Covenant* already made from Eternity, between the *Father* and *Christ the second Adam*, and revealed and offered to us in the Gospel, *Isa. lvi. 4, 6*. I have no Design, hereby to disparage our Covenants, made for *National Reformation* by our godly Progenitors, and commonly called the *National Covenant*, and *Solemn League and Covenant*, on which GOD set the Seal of his good Pleasure, in the Experience of many. These, and the like, are *Covenants of Duties*, consequential enough to the *taking hold of God's Covenant of Grace*. Neither would I discourage any serious Souls, from *taking hold of God's Covenant of Grace*, for *eternal Life* and *Salvation* to *themselves*, with all the awful Solemnity of the most express Words, yea and of writing and subscribing it with their *Hands*; which is commonly called *personal Covenanting*. But I would have all to beware of a practical corrupting of the Covenant of Grace, by *making Covenants of their own*, upon such and such *Terms*, which they will fulfil for *Life and Salvation*. The carnal Jews, mistaking the Design of the giving of the Law, did so corrupt the Covenant of Grace; looking for *Life and*

Salvation, not for the Sake of the promised Seed alone, but for their Obedience, such as it was, to the moral and ceremonial Laws. And thus many, thinking that eternal Salvation is proposed to them in the Word, upon the Condition of Faith, Repentance, and sincere Obedience to God's Law, do consent to these Terms, and solemnly undertake to perform them; just binding themselves to such and such Duties, that GOD may save their Souls; And so they make their Covenant. And while they can persuade themselves, that they perform their Part of the Covenant, they look for Life and *Salvation* thereupon. This doth quite overturn the Nature of the Covenant of Grace: For to him that worketh, the Reward is not reckoned of Grace, but of Debt, Rom. iv. 4. And, if it be of Works, then is it no more Grace, Chap. xi. 6. The Sinfulness of this Practice is great, as overlooking CHRIST, the great Undertaker and Party-contracter by the Appointment of the Father; and putting themselves in his Room, to do and work for themselves, for Life. And the Danger of it must needs be great, as laying a Foundation to bear the Weight of their Salvation, which Divine Wisdom saw to be quite unable to bear it. The Issue whereof must be, that such Covenanters shall lie down in Sorrow. So the Apostle determines, Gal. v. 4 Christ is become of no Effect unto you, whosoever of you are justified by the Law; ye are fallen from Grace.

Our Part then, in this Case, is only to take hold of God's Covenant made already, and offered and exhibited to us in the Gospel. This Hold is taken by Faith, which is in Scripture-account, the Hand of the Soul John i. 12. So the original Expression plainly carries it, Isa. lii. 4, 6 That fasten, in
my.

my Covenant. In which Phraseology, the correlat Word, *Hand* (exprest Gen. xxi. 18) is understood; q. d. *That fasten [their Hand], in my Covenant;* that is to say, "Who by the Hand of Faith, take " fast hold of my Covenant," as *Adonijah* did of the *Horns of the Altar* 1 Kings i. 50, wherein the same Manner of Expression is used. And this you do, by taking holt of CHRIST in the free Promise of the Gospel; believing that he is held forth to you in particular, confiding and trusting in him as your Saviour, for your Salvation from Sin and Wrath, upon the Ground of God's *Faithfulness* in the Promise, that *whoever believeth in him shall not perish, but have everlasting Life:* For he is given for a *Covenant* to you, Iса. xlix 8 and to receive him is to believe on his Name John i. 12.

This is our *making a Covenant* with God by *Sacrifice*, which is mentioned Psal. l. 5. The original Expression is, *That cut my Covenant upon a Sacrifice*; namely, by laying their Hands, in Faith, on the Head of the *Sacrifice*, thereupon *cut down* in *their Stead*: And so, *ceremonially transferring* their Guilt on the *Sacrifice*; but *really and spiritually*, approving of the Device of Salvation by a *crucified Saviour*, and falling in with it as the Method of Salvation for them. In this Way of covenanting, the *free Grace* of the *Covenant* is preserved pure and entire: For to him that *worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness* Rom. iv. 5. Here the Honour of *sole Undertaker* and *Party-contracter* in the *Covenant*, is according to the FATHER'S Appointment, left to CHRIST the *One that is mighty* Psal. lxxxix. 19. Here the *second Adam* builds the Temple,

Temple, without our laying one Stone therein, in our own Persons; even as the first *Adam* laid it in Ruins, without our pulling down of one Stone of it, in our own Persons: And *CHRIST* bears the personal *Glory* of the Reparation, even as *Adam* the personal Blame of the Ruine. *Zeck.* vi. 13. And at this Rate, the Soul doth in *Time*, for her own Part, give her solemn *Approbation* of the Covenant made from *Eternity*, and a personal *Consent* to what Christ from everlasting consented to, in her Name: Even as the Princess married by Proxy, in her Childhood, ratifies all when she is come to age, by receiving her Husband. Likeas all *Adam's* Children, as such, taking Salvation to Heart, and therefore covenanting with God, do in Effect repeat the *Covenant of Works* made with *Adam* their Representative: So all the second *Adam's* Seed, as such, taking Salvation to Heart, and therefore covenanting with God, do in effect repeat the *Covenant of Grace* made with *CHRIST* their Representative. In the making of the *Covenant before the World began*, the Father proposed to Christ as second *Adam* their Head and Representative, that he should take Burden upon him for them, and be their Kinsman-Redeemer, their Surety for their Debt of Punishment and Duty, and their Priest: And Christ consented thereto from *Eternity*. Amen, for my Part, says the elect Soul, in *Time*, in the covenanting Day: 'Tis infinitely well ordered; I'm a lost Sinner, a Debtor to Divine Justice, a guilty Creature; he's, with my whole Heart and Soul, My Kinsman-Redeemer, My Surety, My Priest: My Part of the *Punishment* incur'd, and of the *Duty* owing, is a vast and exceeding great Part of that *Debt*; but my Soul is well content of, and

and rests in that Method of paying it. 2 Sam. xxiii. 5 *He hath made with me an everlasting Covenant* (Heb. *He hath put to me an everlasting Covenant*)—*this is all my Salvation, and all my Desire.* The Father said to Christ as their Representative, *For thy so Doing and Suffering, I will be THEIR God, and they shall be MY People : Amen,* said Christ from Eternity; *All mine are thine John xvii. 10 : Amen for my Part, says the elect Soul in the Time of personal Covenanting.* This Heart of mine must have some God, I must belong to one or other; and too long have I been for another: But now, Timber of the House, and Stones of the Wall, bear Witness, my Soul is content with, consents to, and rests in *this Method of disposing of ME ; namely, that the God and Father of our Lord Jesus Christ be my God in Christ, and I one of his People, from henceforth and for ever.*

This Manner of covenanting is inconsistent with a Purpose or Desire of continuing in *Sin*; even as one's committing himself for Cure, into the Hands of a Physician, who cures infallibly, is inconsistent with a Desire to keep his Disease hanging about him; Christ being *made of God unto us Wisdom, Righteousness, Sanctification, and Redemption, 1 Cor. i. 30.* It necessarily carries along with it, a taking of Christ for a *Prophet* and a *King* and *Lord* unto us; as such a one doth necessarily yield himself to the Physician's Management. In it one joins himself to Christ as his *Covenant-head*, who also is the *Administrator* of the *Covenant*; and so subjects himself to his *Teaching and Government*. And 'tis such a Way of covenanting as no profane Person, nor *Hypocrite*, continuing so, ever did or can fall in with. For (1) It speaks a Heart content to part

part with *all Sin*, well-pleased with Christ's *whole Salvation*, whereof the principal Part is to *save his People from their Sins*. Matth. i. 21; whereas unsound Covenanters are always *offended* with some one Thing or other in Christ Chap. xi. 6. (2) It speaks a Soul carried out of all Confidence in its *self*, its *own Working and Doing for Life and Salvation*; and bottomed *only upon Christ's Doing and Suffering*, for that End. And thus, such a Covenanter, being *poor in Spirit* Matth. v. 3. and *rejoycing in Christ Jesus, and having no Confidence in the Flesh* Philp. iii. 3. is distinguished from the *presumptuous Hypocrite*, whose Confidence for Life and Salvation is ever upon his *own Doing and Working*, either in *whole* or in *Part*: As also from the *despairing Unbeliever*, who hath *no Confidence, neither in Christ, nor in himself*, that he shall have Life and Salvation; however ne may believe firmly that *others* shall. So *this Faith, this Covenanting*, is quite another Thing, than either the *false Faith* of the *presumptuous Profane and presumptuous Hypocrite*; or the *No-faith* of the *desperate*, or the *wavering Doubter*, who can never fix in greater or lesser Measure of Confidence in Christ, for Salvation to himself, Ja. i. 6. But let him ask in *Faith, nothing wavering*: For he that *wavereth* is like a *Wave of the Sea, driven with the Wind, and tossed*. Ver. 7. For let not that Man think that he shall receive any *Thing of the Lord*.

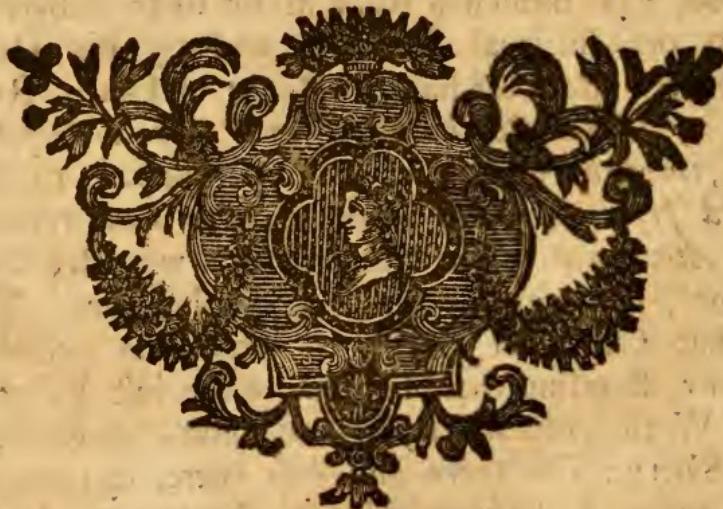
If any think this to be an *easy Way of Believing or Covenanting*, either they mistake it, or they try it not. To believe, upon some *Ground we see in our selves*, is very natural: But to believe, merely, upon a *Ground in another, namely, Righteousness in Christ, and Faithfulness in God*, while all in our *selves*

selves tends to make us despair, is above the Reach of Nature. A Conscience thoroughly awakened, will convince a Sinner, that 'tis a Matter of greatest Difficulty.

Inf. 2. Justifying Faith, tho' it receives Christ in all his Offices, as Prophet, Priest, and King; yet as it enters us personally into the Covenant, and justifies, it eyes him in his *priestly Office* particularly; namely, as the great *High priest*, who hath made Atonement for Sin, by the *Sacrifice* of himself; as the *Surety*, who undertook and compleated the Payment of the *Debt* of Punishment and Duty; and as the *Kinsman-Redeemer*, who having married our Nature to the Divine Nature in himself, redeem'd the morgag'd Inheritance with his own Blood, gave himself a Ransom for us to deliver us from our spiritual Bondage, and by his Death destroyed him that had the Power of Death. Rom. iii. 25 *Whom God hath set forth to be a Propitiation, through Faith in his BLOOD.* Chap. v. 11 *Our Lord Jesus Christ, by whom we have now received the Atonement.* The Comfort for a wounded Conscience, sick with the Guilt of Sin, lies here. This is that Office of Christ, to which the *convinced* Sinner, standing trembling before the just Judge of the World, lifts his Eyes, and makes his Recourse for Safety: For *there and only there*, can one see a *Ransom*, a *Righteousness*, an *Atonement*. In his *prophetical* and *kingly Office*, he *administrates* the *Covenant*: But in his *priestly Office*, he perform'd the *Condition* of it. So it is the Foundation of the other two. 'Twas by the *Sacrifice* of himself, that the *Word* and *Spirit* of the *Covenant*, whereby he teacheth Sinners, were purchased: And thereby also he obtain'd his *Kingdom*. And his *Intercession* is founded

founded upon his *Oblation*. So his *priestly Office*, and that considered particularly in point of his offering his *Sacrifice*, doth as the Foundation-stone, bear the Weight of the Salvation of Sinners, and of the Honour of God and the Mediator therein. Wherefore, it is not strange, that his Investiture with the *priestly Office* was confirm'd by the *Oath of God*; a Solemnity not used, in the Case of his prophetical and kingly Offices.

And thus far of the Making of the Covenant.

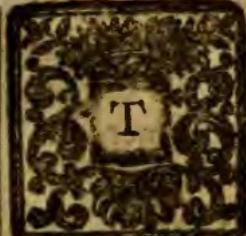


H E A D



HEAD III.

The PARTS of the Covenant of Grace.

HE Parts of the Covenant of Grace, being the Things therein agreed upon, betwixt God and Christ the second Adam, are two, to wit the *conditional* Part, and the *promissory* Part. These comprehend the whole of the Covenant, and of them we shall treat in order.

The FIRST Part of the Covenant, namely, the CONDITIONARY Part.

THE Condition of a Covenant or Bargain, properly and commonly so called, is, That Part of a Covenant or Bargain, upon the performing

96 *The conditionary Part*

ing of which one's Right to the Benefit promised is founded, and his Plea for it is stated, as becoming due to him for that his Performance, according to and in virtue of the Agreement between the Parties. This is a *federal Condition*, a Covenant-condition, or the *Condition of a Covenant*; and what all Men, in common Conversation, understand by the *Condition of a Covenant* or Bargain. As, for Instance, the *paying* of such a Sum of *Money* for such a Commodity, according to the Agreement between the Parties, is the *Condition of a Covenant of Commerce*, Sale, or Traffick: The *working* of such a Piece of Work, or *doing* of such a Deed, for such a Reward, agreed upon by the Parties, is the *Condition of a Covenant of Service or Hire*.

Besides this, there is also what is called a *Condition of Connexion*, or Order, in a Covenant; whereby one Thing necessarily goes before another, in the Order of the Covenant, without being the Ground upon which one's Right and Title to that other Thing is founded. As, in the former Instances, the Buyer's *Receiving* of the Commodity, and the Hireling's *Receiving* of the Reward, covenanted or bargained for, must needs go before their Possession or Enjoyment of them; but 'tis evident, that that Receiving is not the Thing, upon which the Buyer's Right and Title to the Commodity, or the Hireling's Right and Title to the Reward, is founded: Therefore, tho' it may be called a *Condition of Connexion* in the respective Covenants, yet it cannot, in any Propriety of Speech, be called the *Condition of them*.

Now to apply these Things to our Purpose. In the Order of the Covenant of Grace, forasmuch as the *having* of the Spirit must go before Faith, *Faith* before

before Justification, *Justification before Sanctification*, *Holiness before Heaven's Happiness*; these may be called *Conditions in the Covenant of Grace*, to wit *Conditions of certain Connexion*: And this belongs to the established *Order of the Promises* of the Covenant, which are contradistinguished to the *Condition of the Covenant*. Howbeit such Conditions can in no proper Sense be called, the *Condition or Conditions of the Covenant of Grace*; more than the Buyer's *Receiving* of the Commodity, can be called the *Condition of the Covenant or Bargain of Sale*. But the *Condition of the Covenant of Grace*, properly so called, is, Christ in the Form of a Bond-servant, as last *Adam*, Representative, Kinsman-Redeemer, Surety, and Priest, his *fulfilling all Righteousness* owing, in virtue of the broken Covenant of Works, unto God, by his spiritual Seed, *Matth. iii. 15* *Thus it becometh us to fulfil all Righteousness*.

For clearing of this Purpose, I shall (1) Evince *this* to be the *Condition of the Covenant*; (2) Explain and unfold *that Righteousness*, the *Fulfilling* whereof was made the *Condition of the Covenant*.

FIRST, To evince that *this* is the *Condition of the Covenant of Grace*, consider

First, *Christ's fulfilling all Righteousness*, as second *Adam*, is, what the Father proposed unto him as the *Terms* on which his Seed should be saved, and upon which he founded his *Promise of eternal Life* to be given them; and not any Work or Deed of theirs. *Isa. lxxii. 10 When thou shalt make his Soul an Offering for Sin, he shall see his Seed*. Ver. 11 *He shall see of the travail of his Soul, and shall be satisfied: By his Knowledge shall my RIGHTEOUS SERVANT justify many: For he shall BEAR their*

Iniquities. Luke xxii. 20 *This Cup is the New Testament IN MY BLOOD, which is shed for you.* And the same is that which Christ as the second Adam did from Eternity consent unto, undertake, and bind himself for; and which he did, in Time, according to Agreement perform. Thus he himself represents it, Matth. iii. 15 *Thus it BECOMETH us to fulfil all Righteousness;* namely, as it becometh a Person of Honour and Credit to fulfil his Bargain. Luke xxiv. 26 *OUGHT not Christ to have suffered these Things?* To wit, as one ought to perform the Condition of a Covenant or Bargain, he has agreed to.

Secondly, This is the only Ground of a Sinner's Right and Title to eternal Life: And upon nothing else can he safely found his Plea before the Lord, for Life and Salvation. Epb. i. 7 *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.* Philip. iii. 8, 9 *That I may win Christ; and be found in him, not having mine own Righteousness—but—the Righteousness which is of God by Faith.* Surely, upon the Condition of the Covenant fulfil'd, one may found his Plea before the Lord, for the Benefits promised in the Covenant: But no Man may found his Plea before the Lord, for these, on any Work or Deed of his own whatsoever, no not on *Faith* it self; but only on Christ's fulfilling all Righteousness: Therefore, no Work nor Deed of ours whatsoever, no not *Faith* it self, can be the Condition of the Covenant of Grace properly so called; but only, Christ's fulfilling all Righteousness The Sinner standing in the Court of Conscience, trembling before the Lord, flees in under the Covert of that Righteousness fulfil'd by the Mediator, and dare oppose

oppose nothing but *it* to the condemning Sentence of the Law, giving up with all other Pleas for Life and Salvation. Believing in Christ is the *Pleading* upon *that* Ground, not the *Ground* of the Sinnier's Plea : It saith *My Lord and my God* in the *Promise*, upon the *Ground* of *Christ's fulfilling all Righteousness*, allanerly, as the *Condition* of the Covenant. If any will make it the *Ground* of their Plea, they must needs produce it as a *Work of a Law*, that is, as a *Deed done by them, whereby they have fulfilled and answered a Law, and whereupon they crave the Benefit promised*: The which will, according to the Scripture, be found a dangerous Adventure, Rom. iii. 26. Gal. ii. 16. and v. 4.

Thirdly, 'Tis by this and this alone, the Salvation of Sinners becomes a *Debt*: Therefore this alone is the *Condition* of the Covenant. For the *Reward* is of *Debt* to him and him only, who fulfils the *Condition* of a Covenant ; *To him that worketh, not to him that worketh not, but believeth* Rom. iv. 4, 5. And so it is of *Debt* to *Christ* alone, not to *us*: And therefore 'twas *he* that fulfil'd the *Condition* of the Covenant ; *we* fulfil no Part of it. This is confirm'd, from the primitive Situation of Mankind with Reference to eternal Life, in the first *Adam's Covenant*, duly considered. The *Condition* thereof was perfect active Obedience. And, according to the Nature of *that Covenant*, if *this Obedience* had been fulfil'd by *Adam*, eternal Life to *him and his*, would *thereupon* have become a *Debt to him*. And the Plea of his Posterity for Life, in that Case, would not have been founded on *their personal Obedience* coming after *that Fulfilment*; since it would not have been the Performance of the *Condition*, but the *Fruit of the Promise*, of the *Covenant*:

nant: But it would have been founded on *that* Performance of *Adam* their Representative; forasmuch as, in the Case supposed, *it* would have been the only Obedience whereby the *Condition* of that Covenant was fulfilled: And so they would have obtain'd Life, not for any personal Work or Deed of *theirs*; but for the Obedience of the first *Adam* their Representative, to which God did graciously make the Promise of Life, in the first Covenant.

Fourthly, *Faith* and *Obedience* are Benefits *promised* in the Covenant, upon the *Condition* of *it*, as hath been already evinced; and in virtue of the *Promises* of the Covenant, they are produced in the Elect: Therefore they cannot be the *Condition* of the Covenant. And elect Infants are saved, tho' they are neither capable of *believing* nor of *obeying*: Howbeit, the *Condition* of the Covenant, must needs be performed, either by *themselves* who are saved, or else by another in their Stead. Therefore, *Christ's fulfilling all Righteousness*, which is the only Obedience performed in their Stead, must be the alone proper *Condition* of the Covenant.

Lastly, The Covenant of Grace doth so exclude our *Boasting*, as the Covenant of Works did not: This is clear from Rom. iii. 27 *Where is Boasting then? It is excluded. By what Law? Of Works?* Nay: *But by the Law of Faith.* But if any Deed or Work of ours be the *Condition* of the Covenant of Grace, in whole or in Part, our *Boasting* is not excluded, but hath Place therein, as in the Covenant of Works; the Difference being, at most, but in point of Degrees: For, according to the Scripture, it is *Working*, or fulfilling the *Condition* of a Covenant, that gives the Ground of *Boasting*; forasmuch

asmuch as *To him that worketh the Reward is reckoned of Debt*: And *Life being of or by Works* in the Covenant of Works, tho' not in the Way of proper *Merit*, but in Way of *Partion or Compact* only, this gave Men the Ground of *Boasting*, in that Covenant, according to the Scripture. Therefore, so far as Life and Salvation are of or by any *Work or Deed of ours*, as fulfilling the Condition of the Covenant of Grace, our *Boasting* is not excluded, but hath place therein as in the Covenant of Works. Wherefore, since the Covenant of Grace is so framed, as to leave no Ground for our *Boasting*, no *Work nor Deed of ours*, but *Christ's fulfilling all Righteousness*, even that alone, is the Condition of the Covenant of Grace: And our Life and Salvation are neither of *Works*, nor by *Works*, as fulfilling the Condition of the Covenant. Tit. iii. 5.
Not by Works of Righteousness which we have done, but according to his Mercy he saved us. Eph. ii. 9. *Not of Works, lest any Man should boast.*

God forbid we should go about to justle *Faith* and *Obedience* out of the Covenant of Grace! these who do so in Principle or Practice, will thereby justle themselves out of the Kingdom of Heaven, Matth. v. 19 *Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven;* that is, he shall be treated as he treated that one of these Commandments, he shall be judged unworthy of the Fellowship of that Kingdom. *Faith is necessary, savingly to interest us in Jesus Christ the Head of the Covenant:* And none can attain to eternal Happiness, without actual *believing*, who are Subjects capable of it; nor can any attain it

without the Spirit of Faith indwelling in them. Obedience is necessary, as the chief subordinate End of the Covenant, being that whereby God hath his Glory he design'd therein; and without Obedience begun here, none who are Subjects capable of it, can see Heaven. But withal 'tis necessary, that they be kept in the Place and Station assign'd them in the Covenant, by the Father and the Son, from Eternity. By *Faith* we personally embrace the Covenant, consent to, and rest in, the Condition of the Covenant, fulfilled by Christ; and so are justified and brought into a State of Salvation. *John* x. 9 *I am the Door: By me if any Man enter in, he shall be saved.* Compare *John* i. 12. and iii. 16. and xiv. 6. By *evangelical Repentance* and *Gospel Obedience*, we testify our *Thankfulness* to God, and evidence the Truth of our *Faith*, and our being within the Covenant. *1 Pet.* ii. 9 *Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him who hath called you out of Darkness into his marvellous Light:* Ver. 10 *Which in Time past were not a People, but are now the People of God: Which had not obtained Mercy, but now have obtained Mercy.* Compare *Rom.* vi. 13. and xii. 1, 2. *1 Cor.* vi. 20.

This, the Prophet taught the Jewish Church, of old, *Mich.* vi. 8 *He hath shewed thee, O Man, what is Good; and what doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God?* In the 6th Verse a most important Question is put, concerning the Acceptance of a Sinner with God, how it may be obtain'd, *Wherewith shall I come before the Lord?* And several costly Expedients for that Purpose are propos'd

propos'd by the Sinner, even to the *Giving of the Fruit of his Body for the Sin of his Soul*, Ver. 6, 7. But the Prophet answers that Question in a Word, tacitly upbraiding them with gross Stupidity, in their groping for the Wall in Broad-day Light, even as in the Night: *He hath shewed thee, O Man, what is Good*, that is what is goodly, valuable, and acceptable, in the Sight of God, for that Purpose, even for a Sinner's obtaining Pardon and Acceptance with God; namely, the *Messias*, Jesus Christ sacrificed for Sinners. This was what God had all along, by his Prophets, and by the whole ceremonial Law, pointed out to them, and set before them, as THE Good for that Purpose, that they might by Faith look thereunto and be saved Isa. xlvi. 22. And in the Stile of the Holy Ghost, Christ crucified is elsewhere spoken of under the same Notion. 2 Chron. xxx. 18 *The good Lord pardon every one, that prepareth his Heart to seek God.* Orig. *Yehovah the Good make Atonement for &c.* Psal. lxxxv. 12 *The Lord shall give that which is good; or shall give the Good.* Compare John. iv. 10 *If thou knewest the Gift of God, and who it is.* Isa. lv. 2 *Eat ye that which is good.* Compare John vi. 55 *My Flesh is Meat indeed.* Job xxxiv. 4 *Let us know among our selves what is Good.* Ver. 5 *For Job hath said, I am righteous.* Now, being thus accepted of God, what doth he require of thee in point of Gratitude, but to do justly, as one accepted not without a Righteousness answering the Demands of Justice and Judgment, and to love Mercy, as one who hath obtain'd Mercy, and to walk humbly with thy God, as one who is free Grace's Debtor? In the same Manner of Expression, doth

Mos'es address himself to the People secur'd of the Possession of *Canaan* by the *Oath* of God, and being just to enter upon it, *Deut* x 11, 12 *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God &c?* namely, in point of *Gratitude* for his giving thee that good Land.

Infer. From what is said it appears, That your Life and Salvation entirely depend on your special Interest in *Christ's Righteousness*. If ye are posseſt of it, your Salvation is secure : If not, Salvation is far from you. If you were never so full of your own Righteousness, Works, Doings and Sufferings, all is but *filthy Rags* in this Case, and cannot give you a Right or Title to Life : And altho' you can see nothing of your own, in your selves, which you can lean to before the Lord ; yet if the Righteousness of Christ is yours in Possession, by Faith, your Life and Salvation are firm as a Rock.

Case. How then shall I know that Christ's Righteousness is indeed mine in Possession ? *Ans.* The Lord himself gives a distinguishing Character of such happy Possessors, *Isa.* li. 7 *Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law.* They that know Righteousness are, in the Stile of the Scripture, these whose it is, agreeable to the Phrase *Matth.* xxv. 12 *I know you not, q. d. ye're none of mine, I acknowledge you not as mine.* So this Character consists of two Parts. (1) They are such as acknowledge Christ's Righteousness as their only Righteousness in the Sight of God, and look to it alone for Life and Salvation, renouncing all their own Righteousness, *Isa.* liii. 11 *By his Knowledge shall my righteous Servant justify many, that is by the Knowledge or Acknowledgment of him, which is by Faith.*

(2) They

(2) They have the *Law* of God in their *Hearts*. The *righteous* People, righteous by Faith, are a *holy* People. They make Conscience of *internal Obedience*: For the *holy Law* rules *within* them, even there whither no Eye reacheth, but the Eyes of God and their own Consciences. So they are distinguished from *Hypocrites*, who are *like unto whitened Sepulchres*, *beautiful outward*, but *within full of all Uncleanliness*. They make Conscience of *external Obedience* too: For, as the Candle burning within the Lanthorn, will shine through it, so the *Law* of God ruling in the Heart, cannot miss to rule in the Life and Conversation too, *Matth. vi. 22 If therefore thine Eye be single, thy whole Body shall be full of Light*. And so they are distinguished from the *Profane*, whose *unholy Lives* declare them to have neither Part nor Lot in this Righteousness, *Psal. xxiv. 3, 4 Who shall stand in his holy Place? He that hath clean Hands*. And the *Law* is not only in their *Minds*, by its Light to drive them to *Obedience*; as in the Case of *Legalists*, who work like *Slaves*: But it is in their *Hearts* and *Affections*, discovering to their Souls the Beauty of *Holiness*; and so drawing them to *all Obedience*, and causing them to work like *Sons* to a Father. Their *Hearts* are reconciled to the *Purity* of the *holy Law*, and they *delight in it after the inward Man Rom. vii. 22*, and would fain reach a full Conformity unto it, saying from the Heart, *O that my Ways were directed to keep thy Statutes! Psal. cxix. 5.*

SECONDLY, To unfold that *Righteousness*, the *fulfilling* of which was made the *Condition* of the *Covenant of Grace*, we shall view it in the several *Parts* thereof. *That Righteousness, forasmuch as it*

it was to be fulfilled in the Room and Stead of Sinners, was, and must be, stated from the Law or broken Covenant of Works, which they were lying under: For the Law, or broken Covenant of Works, was so far from being neglected in the new Bargain, that whatsoever it had to charge upon, or demand of, the Parties contracted for in the new Covenant, was summed up, and set down therein, to be fully cleared by Christ their Surety contracting for them. Now, stating that Righteousness from thence, it will be found to consist of three Parts, making so many *conditional* Articles of the Covenant of Grace; to wit, *Holiness of Nature*, *Righteousness of Life*, and *Satisfaction for Sin*: Of the which in Order.

A R T I C L E I.

Holiness of Nature.

THE Law required *Holiness of Nature*, as a Condition of Life, inasmuch as condemning original Sin, saying *Thou shalt not covet*, it concluded all Men to be by Nature Children of Wrath. For God being essentially holy, holy by Necessity of Nature; nothing can be so contrary to God, as an *unholy Nature*: Because, howbeit Persons or Things of a like Nature, may be contrary in some Points; yet they can never be so contrary, one to another, as these of quite opposite Natures. But the Parties contracted for in the Covenant of Grace, having their *Nature* wholly corrupted, and being in-

incapable to purify it, or make their Heart clean
Prov. xx. 9; 'tis evident, they could by no Means
answer this Demand of the Law, by themselves.
Wherefore, for the Satisfaction of the Law in this
Point, it was settled as a conditionary Article of
the Covenant of Grace, "That Christ the second
Adam, representing them, should be a Man of
a perfectly holy, pure, and untainted Nature,
fully answering for them the Holiness and Per-
fection of Nature required by the Law." For
such an High-priest became us, who is holy, harmless,
undefiled, separate from Sinners, Heb. vii. 26. And
this Article contains two Clauses.

I "That he, as the second Adam, should be
conceived and born holy, for and instead of them
corrupted in their Nature, conceived and born in
Sin." There was a *holy Nature* given to *Adam*,
as the Root of Mankind, to be by him kept and
transmitted to his Posterity, in the Way of natural
Generation. And upon this Ground, the Law
requires all Men to be born *holy*, pronouncing them
unclean and *Children of Wrath*, in the contrary
Event, Job xiv. 4. Eph. ii. 3. But how could this
Demand be answered by Sinners? They're *born in*
Sin: They cannot enter again into their Mother's
Womb, and be born a second Time, without *Sin*.
No, they cannot: Yet the Law will not bate of
that Demand for Life. Wherefore, it was provided,
that Christ as a publick Person, representing
his spiritual Seed, should be born perfectly *holy*:
That, whereas they brought a *sinful corrupt Nature*
into the World, with them; he should bring a
holy human Nature into the World, with him:
And so, he was the last *Adam* 1 Cor. xv. 45, *holy*
and *undefiled* Heb. vii. 26, that *holy Thing* born

Luke i. 35. And the Effect thereof, with respect to that Law-demand for Life, is, that all Believers are, in Law-reckoning, *born holy* in the second *Adam*, even as they were *created holy* in the first *Adam*. Hence, they are expressly said to be *circumcised in him* Col. ii. 11, which plainly presupposeth their being *born in him*. And it is in virtue of their being *legally born holy in Christ*, when he was born, that, being united to him in the *Time of Loves*, they are *really born again*, and at length perfected; even as in virtue of their being *legally defiled in Adam*, when he sinned, they are actually and *really defiled in their own Persons*, coming into the World. The *holy Nature* being actually communicated to them, from Christ their spiritual Head, in whom they were *legally born holy*; even as the *Corruption of Nature* is actually conveyed to them, from *Adam* their natural Head, in whom they sinned in Law-reckoning.

2. The other Clause is, "That Christ, as the second *Adam*, should retain the Holiness of Nature, inviolate unto the End, for them and in their Name." The Law, or Covenant of Works, required as a Condition of Life, that the *Holiness of Nature* given to Mankind in *Adam*, should be preserved pure and *incorrupt*. But it was lost! And put the Case, that it had been restored, they could not have retain'd it, in their own Persons, unstained amidst so many Snares. Wherefore, to satisfy the Law-demand in this Point, it was provided, that in the Man Christ, as a publick Person Representative of his Seed, *their Nature* should be kept perfectly *holy* unto the End, without the least Stain or Defilement. Isa. xlvi. 4 *He shall not fail*. Or, *He shall not wax dim, or wrinkle as the Skin doth,* when

when the Moisture is exhausted. Therein the first *Adam* fail'd. He shone in *Purity of Nature*, as he came from the Creator's Hand : But he fail'd, he wax'd dim ; the Holiness of his Nature being exhausted by Sin, all Mankind in him lost their spiritual Beauty, and wrinkled. But now that the second *Adam* fail'd not ; but preserved the *Holiness* of human *Nature* in him, unstain'd, not in the least darkened, even to the End of his Life : The Remains of the Corruption of *Nature* in Believers, are not imputed to them *Rom. iv. 8* ; but, as defiled as they are in themselves, through these Remains cleaving to them, yet in Christ their Beauty is fresh, and not marred in the least, according to that, *Cant. iv. 7 Thou art all fair, my Love, there is no Spot in thee.*

ARTICLE II.

Righteousness of Life.

THIS also the Law insisted upon as a *Condition of Life* ; and justly : For God gave to *Adam*, and all Mankind in him, a *Law* to be obeyed in all Points ; not only in virtue of the Tie of natural Duty, but in virtue of the Bond of a *Covenant for Life* : But it was never fulfilled by them. The first *Adam began* indeed the Course of Obedience : But he quickly fell off from it, with all his natural Seed in him. Now it being inconsistent with the Honour of the Law, that the *Prize*, to wit eternal Life, should be obtain'd, without the Race was run ; it still insisted, saying, *If thou wilt enter*

110 Righteousness of Life.

enter into Life, keep the Commandments, Matth. xix. 17. Howbeit, we were weak, moveless, without Strength for running that Race. Wherefore it was settled as another *conditional* Article of the Covenant, "That Christ as a publick Person, presenting these he contracted for, should begin and perfect the Course of Obedience to the Law, in Righteousness of Life." And accordingly he became obedient, unto Death, Philip. ii. 8.

The Law, which was the Rule of this Obedience exacted of him, was the same Law of the Ten Commands, that was given to *Adam*, and binding on us as under it : For he was made under the Law, to redeem them that were under the Law, Gal. iv. 4, 5. It extended to all Divine Institutions, which the second *Adam* found in Being, whether obliging Men as Men, or as Members of the Church of God on Earth : Even as the Rule of the first *Adam's* Obedience, extended to the positive Law touching the forbidden Fruit, which was in Being, when he was set to fulfil his Covenant-obedience.

That we may the more distinctly comprehend this Article, it may be observed to hear these three Things following.

I. "That he, as the second *Adam*, should obey the whole Law, in the Name of these he represented." This was a Debt owing by them all ; and was required of them, by the Law, as a Condition of Life. Gal. iii. 10 *Cursed is every one that continueth not in ALL Things which are written in the Book of the Law to do them.* But the answering of this Demand, was quite beyond their Reach. Man, by the Fall, having lost much of his Knowledge of the Law, had lost Sight of many of the Duties required therein : Howbeit Ignorance of the Law

Law excuseth no Man. His Heart was averse to, and *Enmity* against the Law Rom. viii. 7. And he was without *Strength* to perform the Duties therein required of him Chap. v. 6. So that by Reason of *Ignorance*, *Aversion*, and *Impotency* in that Matter, the Obedience of the *whole Law* was not to be had from them. Wherefore, it was provided, that Christ, as their Representative, should give Obedience to the *whole Law*, for them : That both Tables of the Law, and each Command of each Table, should have the due Obedience from him : That the Law being laid before him, in its Spirituality and full Extent, he should fully answer it, in internal and external Obedience, in his Mind, Will, and Affections, in Thought, Word, and Deed : That he should conform himself to the whole natural Law, and to all Divine Institutions ceremonial or political, so as to be circumcised, keep the Passover, to be baptized, to be a Servant of or subject to Rulers, pay Tribute to whom it was due, and the like. In one Word, that he should perform the *whole Will* of God, signified in his Law ; so that with the Safety of the Law's Honour, his People might have Life. What the *first Adam* fail'd in, the *second Adam* was to do. And this I take to be represented unto us, in the Case of the first and second King of *Israel*, to wit *Saul* and *David*, Acts xiii. 22 *I have found David the Son of Jesse, a Man after mine own Heart, which shall fulfil ALL my Will.* Gr. *All my Wills.* In which there is a plain View to *Saul*, who was *partial* in his Obedience to the Will of God (1 Sam. xv.) and upon that Score lost the Kingdom for him and his.

2. "That every Part of that Obedience should
" be carried to the highest Pitch and Degree."

This

This the Law required of them, as a Condition of Life ; as our Lord himself shewed unto the Lawyer, Luke x. 27. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind ; and thy Neighbour as thy self.* ver. 28 -- *This do, and thou shalt live.* But it was a Demand they could never have answered, since Adam had squander'd away their Stock of Ability, and left them without Strength. They might as soon have reacht up their Hands to the Sun in the Firmament, so far above them ; as have attain'd to the Perfection of Obedience, demanded of them by the Law. Wherefore, it was agreed, that Christ should in their Name obey the Law in that Perfection, being made under the Law, as they were under it Gal. iv. 4, 5 : That every Action of his should bear, not only a Goodness of the Matter, but of the Manner too, and that in Perfection : That Love to God and Man should flame in his holy human Soul, to the utmost Pitch required by the Law ; and so that Debt owing by his Seed, might be cleared by him, acting as a publick Man in their Name.

Lastly, " That all this should be continued to " the End, without the least Failure in one Jot or " Parts or Degrees of Obedience." This also was a Condition of Life, stated in the first Covenant. Gal. iii. 10 *Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.* But it was a Demand, they could by no Means answer ; Man's Nature being so vitiated by the Fall, that if a thousand Hells were lying upon it, the best on Earth could not keep perfectly right one Hour. Wherefore, it was agreed,

that

that the second Adam should in the Name of these he represented, continue in all Things written in the Law, to do them even to the End : That he should not fail in his begun Course of Obedience, but run to the End of the Race set before him : That from the Womb to the Grave, his Heart and Life should shine in Perfection of Holiness. All which he did accordingly fulfil, being obedient unto Death Philip. ii. 8.

ARTICLE III.

Satisfaction for Sin.

THE former two were in the *Condition of Adam's Covenant*: But this was not in it ; for while there was no *Sin*, there was no Place for *Satisfaction* for Sin. But the new Covenant behoved to be settled on the *Condition of a Satisfaction for Sin*; because the *broken Law or Covenant of Works*, insisted for it as a *Condition of Life to Sinners*, in virtue of its *Penalty* by them incurred. Howbeit, it was quite beyond their Power, to answer this Demand of the Law. If then the Mediator will have a *Seed* brought from the State of *Death*, into a State of *Life and Salvation*, he must *buy* them from the Hand of Justice, telling down a *Price* for every Soul of them 1 Cor. vi 20. Accordingly, all the Sins of every one of them, from the first Sin they should be conceived and born in, to the last Sin they should expire with, being foreseen of God from Eternity, were summed up as so many Breaches of the *Law or Covenant of Works*: And it was

made another *conditional* Article of the Covenant, “ That Christ as a publick Person, should satisfy fully and compleatly for them all.” Isa. liii. 6 *The Lord hath laid on him the Iniquities of us all*; compared with Lev. xvi. 21 *All the Iniquities of the Children of Israel, and all their Transgressions in all their Sins.*

Now in this Article, there were three Things established.

FIRST, “ That Christ as a publick Person should satisfy for them by *Suffering*.” Luke xxiv. 26 *Ought not Christ to have suffered?* Sinners were liable to suffer for the Satisfaction of Justice: And nothing but *Suffering* could be accepted, as a Compensation of the Injury done by *Sin*, to the Honour of God, in the violating of his holy Law. *Thousands of Rams, and Ten thousands of Rivers of Oil*, were at the Mediator’s Command; all the *Silver and Gold*, and the precious Things of the Earth and Seas, were at his Disposal: But none of these could be of Use, in this Bargain; they were all of no Value, in a Treaty for the *Redemption* of the *Soul*. Mic. vi. 6, 7, 8. 1 Pet. i. 18. His own *Suffering* could only avail here. That the Son of God should suffer, was indeed an amazing Proposal: But it was necessary, in order to satisfy for our *Sin*.

SECONDLY, “ That he should suffer the same Punishment, they should have suffered in virtue of the Penalty of the broken *Covenant of Works*:” And that was *Death* in its full Latitude and Extent. This appears from the *Penalty* of that *Covenant*, from which the Debt of Satisfaction was stated, *In the Day thou eatest thereof, thou shalt surely die* Gen. ii. 17, compared with Christ’s dying for, that is, in the Room and Stead of, Sinners,

ners, so often mentioned in the Scriptures. Rom. v. 6, 8. 2 Cor. v. 14, 15. 1 Thess. v. 10. And 'tis confirmed from that the Scripture teacheth, that the *All* for whom Christ died, died in him, 2 Cor. v. 14 *If one died for all, then were all dead*; or, *then the All died*, to wit, in him; even as they sinned and became liable to Death, in *Adam*. So saith the Apostle, *I am crucified with Christ Gal. ii. 20.*

For clearing of this Purpose, two Things are to be distinguished in *that Death*, which was the Penalty of the Covenant of Works. 1. What was *essential* to it, wrapt up in the very *Nature* of the *Thing* itself called *Death* in the Stile of *that Covenant*. And that may be compriz'd in these two; (1) *The Curse*, (2) *Infinite Execution*; the former making the *Death legal*, the latter making it *real* and *satisfactory*. 2. What was *accidental* to it, arising, not from the *Nature* of the *Thing* in *itself*, but from the *Nature* of the *Party dying* that *Death*. And this is of two Sorts. (1) There is something arising from the *Nature* of the *dying Party*, as he is a *mere Creature*; such as the *Eternity* of the *Punishment*, and *Despair* of *Life*. (2) Something arising from the *Nature* of the *dying Party*, as he is a *sinful Creature*, or *Subject* of *inherent Sin*; such as the *Extinction* of the *saving Relation* 'twixt God and the Soul, the *divesting* it of *God's Image*, and the *Corruption* and *Dissolution* of the *Body*.

Now the *Essentials* of that *Death*, we should have suffered in virtue of the *Penalty* of the broken *Covenant of Works*, were laid, as a Part of the *Condition* of the *Covenant of Grace*, on *Jesus Christ*, *to be suffered by him*, for us. For he was made a

Curse for us Gal. iii. 13. and gave himself for us an Offering and a Sacrifice to God, for a sweet smelling Savour Eph. v. 2; that is, a Sacrifice equalling the infinite Offence arising from our Sin; whence he is said, *By one Offering to have perfected for ever them that are sanctified*, Heb. x. 14. But the Accidentals of that Death, were no Part of the Condition of the Covenant laid on him; Nor could they at all have Place in him; since he was neither a Subject of inherent Sin, nor yet a mere Creature. Nevertheless, it was still the same Death that we should have suffered; forasmuch as the Essentials were the same. Thus the Bodies of the Saints, which are now weak and corruptible, shall at the Resurrection be powerful and incorruptible, yet still the same Bodies; since these Qualities are but accidental to a human Body. So in the Case of clearing of Debt, tho' the Borrower could not pay it, but in a great Quantity of Copper-money, and that advanced by little and little for a long Time; which withal would ruine him: Yet, if his rich Cautioner should pay all at once, in a little Gold; 'tis evident, it would be the Payment of the same Debt, providing only that it fully equalled the Sum borrowed. Nay, confining our View to Death itself, which is the general proper Notion of the Thing in Question, let us put the Case, that two Men, equally guilty of the same Crime, are laid under one and the same Sentence of Death; and it is execute on them both: But the one is by a Miracle raised to Life again, the other lies and rots in the Grave. It is evident in this Case, that the Death they died is the same Death, answering the very same Estimate which the Law made of the Crime; and that therefore the Death of the former satisfies

satisfies the *Law*, as well as the Death of the latter, so that it cannot reach his *Life* again for that Crime: Howbeit, it is no less evident, that there is a huge *Difference*, between the Death of the *one* and of the *other*, in *Accidentals*, particularly in the *Duration* or *Continuance* of it. Wherefore, we conclude, that as Christ gave the *same* active *Obedience* to the Law, which we should have given in virtue of the *Condition* of the Covenant of Works; so he suffered the *same* Punishment of Death, that we should have suffered in virtue of the *Penalty* of that broken Covenant: Forasmuch as, whatever Difference there was in *Accidentals*, the *Essentials* were the *same*; it being laid on him, in the new Covenant, to suffer Death for us, *equalling* the infinite Offence arising from our Sins, being fully proportionate to the *Estimate*, the Law and Justice of God had made of our Crime.

And thus, according to what is said, two grand Points were established in the conditionary Part of the Covenant.

First, "That the *Curse* of the Law, due to us "for our Sin, should be transferred on him as the "second Adam our Representative; whereby he "should instantly be a Man dead in Law for his "Seed." Either he or they behov'd to bear the Curse: For it is written, *Cursed is every one that continueth not in all Things written in the Law*. Since God had annex'd the Threatning of Death, to his first Covenant, saying, *In the Day thou eatest thereof, thou shalt surely die*; the Truth of God secured the Curse its taking Place, as soon as Sin should enter. Now they were not able to bear it, without being ruined thereby. But, that it might be born and they withal saved, it was provided, that

he should be laid under it, in their Room and Stead ; that, as he was *made Sin* for them, so he should also, in consequence thereof, be *made a Curse* for them. *Gal. iii. 13.*

The *Curse* is the Sentence of the broken Law, cast upon a Person, binding him over to the revenging Wrath of God, to the full Satisfaction of Justice. So, that awful and tremendous Mystery lies here. Christ must stand before the Tribunal of the holy Law, as a Sinner ; answerable for all the Sins of all the Elect, by virtue of his Bond of *Suretis^{hip}* registrate in the Records of Heaven : And Sentence must pass upon him, adjudging and binding him over, to suffer all that revenging Wrath, which these Sins deserved. The Lamb of God said, *Lo, I come* : So it was done, he was *made a Curse for us*. In Token hereof, being conveen'd before the *Jewish Sanhedrim*, he was judged a Blasphemer, and worthy of Death ; and appearing before *Pilate* the *Roman Governor*, he was by him *sentenced to die*, and that upon the Cross.

Behold the stupendous *Result* of this awful Transaction, the *transferring* of the *Curse* on Christ the *second Adam*. 1 Hereby he was made the *separated One* of the *Elect Society*, *separated unto Evil*, as the immediate Effect of the Curse is described *Deut. xxix. 21*. He was made the *devoted Head*, devoted to pay for all the rest. He was set up as the *Mark*, against which all the Arrows of revenging Wrath should be aimed. He was appointed to be the common Receptacle of all the Floods of Vengeance, issuing from incensed Justice, towards the whole Body of the Elect, to swallow them *up* : Here the Current of all these was turn'd, that they should

to-

together flow in upon him. Hence he cries *Psal.* lxix. 2 *I am come into deep Waters, where the Floods overflow me.* 2 Hereby he became the Resting-place of revenging Justice, where it was to prey, till it should be satisfied to the full. *Isa.* liii. 10 *Thou shalt make his Soul an Offering for Sin.* In Token hereof, when the Officers came to apprehend him, he said, *If ye seek me, let these go their Way.* Justice leaves the Chase of the Rebel-magnitude, seeks him and him only; since he was *made a Curse* for them. Thus was he design'd to be the *Sacrifice* for all his Seed, which the Fire of revenging Wrath should burn up, till it sent forth a *sweet-smelling Savour*, a Savour of *Rest* to the incensed Justice of an offended God.

Secondly, Another grand Point established here, was, "That the *Curse* transferred on him, should be *infinitely execute* upon him as the *second Adam* our Representative; whereby he should *die really* for his Seed, to the *full Compensation* of all the *Injuries* done to the Honour of an *infinite God*, " by all their *Sins.*" Vain is that *Curse*, which takes not Effect: But, as the *Curse* of the holy Law was not *causeless*, so it could not miss of coming on, in its *infinite Weight*, for the *Satisfaction* of Justice. Now had it come so on them, they would have been *eternally satisfying*, but could never have ended their *Satisfaction*. But, coming on him, the *Church of God* was purchased with his own *Blood* Acts xx. 28; and the *Blood of Jesus Christ* his Son cleanseth us from all *Sin* 1 John i. 7, the *infinite Dignity* of the Person dying, making the Execution of the *Curse* on him unto *Death*, to be *infinite in Value*, fully compensating the *infinite*

Wrong, according to the Estimate made of it by Law and Justice.

And here it was settled and agreed, "That the Curse should be execute on the whole Man ;" that being their Due : And therefore, that he should become poor, and not have where to lay his Head : That he should suffer Hunger, for Want of Meat ; Thirst, for Want of Drink : That his Name and Reputation should be sunk, loaded with vile Reproaches and Slanders ; his very Friends going about to lay Hands on him as a mad Man : That he should be accounted a Worm, and no Man ; a Reproach of Men, and despised of the People : His whole Lot in the World, afflicted, persecuted, and exceeding low : And that in End, being stript of his Garments, he should be hung up naked before the Sun, between two Malesactors, as if the worst of the three.

More particularly, here it was stipulate and agreed to,

1. "That the Curse should be execute on his blessed Body ;" forasmuch as their Bodies were liable to it, as being Instruments of Sin and Dishonour to God : That it should be hanged on a Tree, that all the World might therein read, the Anger of God against the breaking of the first Covenant, by eating of the forbidden Tree ; and, his being made a Curse for us, since it is written, Cursed is every one that hangeth on a Tree : That the Curse should go over, and Death pass through, every Part of that blessed Body : That his Head should be disgracefully wounded with a Crown of Thorns put upon it ; his Visage mar'd more than any Man ; his Back given to the Smiters ; his Cheeks to them that plucked off the Hair ; his Face

Face not bid from Shame and Spitting; his Tongue made to cleave to his Jaws; his Hands and Feet pierced, nail'd to a Cross; all his Bones drawn out of Joint; his Heart like Wax, melted in the midst of his Bowels; his Blood shed; his Strength dried up: And that in End it should expire and die, be separate from his Soul, pierced with a Spear, and laid in the Dust of Death.

2. "That it should be execute on his holy Soul, in a special Manner"; forasmuch as their Souls were the principal Actors in Sin: That he should undergo the Wrath of God in it, being all along his Life a Man of Sorrows, and acquainted with Grief: And that towards the latter End, there should be an Hour and Power of Darkness, wherein the Malice of Men, the Power and Rage of Devils, should be jointly engag'd against him, making their utmost Efforts on him; and then the full Floods of Heaven's revenging Wrath should come rouling in upon his Soul: That they should so overflow it, as to strike him with sore Amazement, fill him with Trouble, load him with Heaviness, and overwhelm him with exceeding Sorrow: That there should be such a Pressure of Divine Wrath on his holy Soul, as should put him into an Agony, even to his sweating great Drops of Blood; and should bring over it, a total Eclipse of Comfort, and as it were melt it within him: That so, while he was dying a bodily Death on the Cross, he might die also a spiritual Death, such as a most pure and holy Soul was capable of.

Here was the Death determin'd in the Covenant, for the second Adam our Representative, a Death in virtue of the Curse transfer'd on him, long-lasting and

and exquisite, for the full Satisfaction of revenging Justice. (1) It was long-lasting Death. He was a dying, in the Stile of the Covenant of Works, not only upon the Cross, but all along the Time of his Life; the Death that was the Penalty of that Covenant, working in him from the Womb, till it laid him in the Grave. Wherefore, he behov'd to be conceiv'd of a Woman of low Estate; and born in the Stable of an Inn, no Room for him in the Inn itself; laid in a Manger, no Cradle to receive him; his Infant-blood shed in his Circumcision, as if he had been a Sinner; yea his Infant-life sought by a cruel Persecutor, and his Mother oblig'd to run her Country, with him, and go to Egypt. Returning, he behov'd to live an obscure Life, in an obscure Place, from which nothing great nor good was expected John i. 46. and, coming out of his Obscurity, to be set up as the Object of the World's Ill-will and Spite, Obloquy and Maltreatment, till by the Hands of Jew and Gentile he was put to Death on the Cross. (2) It was an exquisite Death. No Pity, no Sparing in it: But the Curse carried it to the highest Pitch. No Sparing from an angry God Rom. viii. 32. No Sparing from wicked Men let loose on him, pushing him like Bulls, roaring on him and devouring him like Lions, and renting him like Dogs, when once their Hour and Power of Darkness was come Psal. xxii. 12, 13, 16. Not a good Word spoken to him in the midst of his Torments, by these that stood by; but he, cruelly mocked and insulted in them. Much less a good Deed done him. Not a Drink of Water allow'd him, but Vinegar offer'd him, in his Thirst caused thro' the Fire of Divine Wrath drinking up his Spirits and Moisture. Nay the very Face of the Heavens was Lowring on him:

him: The Sun must not give him its Light, but wrap up it self from him in Darkness; because Light is sweet, and it is a pleasant Thing to behold the Sun.

LASTLY, In this Article it was established, "That he should suffer all this voluntarily, submissively, and resignedly, out of Regard to the wrong'd Honour of God." Accordingly, speaking of his Life, he saith, *No Man taketh it from me, but I lay it down of my self*, John x. 18. Compare Psal. xl. 6, 7, 8. This, the Law demanded of them whom he suffered for, condemning all Murmuring and Impatience, and binding them to Obedience and Suffering conjunctly. But how could they have so born the Load of revenging Wrath, who cannot bear a sharp Fit of the Gout or Gravel, without some Degree of Impatience in the Eye of the holy Law? Wherefore, it was provided, That Christ as their Representative, should bear their Punishment voluntarily, and with perfect Patience and Resignation: That he should go as a Lamb to the Slaughter, quietly resigning his human Will to the Divine Will; and make his Obedience in his Sufferings, as conspicuous as his Sufferings themselves: That in midst of the Extremity of his Torments, he should not entertain the least unbecoming Thought of God, but acknowledge him holy in them all Psal. xxii. 3. Nor yet the least Grudge against his Murderers; in Token of which, he pray'd for them while he was on the Cross, saying, *Father forgive them, for they know not what they do*, Luke xxiii. 34.

Thus far of the conditionary Articles.

INFERENCES from the conditional Part of the Covenant.

Thus as we have shown, stood the important *Condition* of the Covenant of Grace: And from thence the following *Inferences* are fairly deducible.

Inf. 1. The Redemption of the Soul is precious! Is it not? Look to the *Price* of the Purchase, the *Ransom* of Souls, as stated in the Covenant; the holy *Birth*, righteous *Life*, and satisfactory *Death* of the Son of God: And ye must conclude it to be a *costly Redemption*. Turn hither your Eyes (1) Ye who *value* not your own *Souls*. See here the *Worth* of these *Souls* ye sell for a Thing of nought, for satisfying a corrupt *Passion*, a Pang of *Lust* of one Sort or another. Costly was the gathering of what ye thus *throw away*. Ye let them go at a very low Price: But Christ could not have one of them at the Hand of Justice, but at the Price of his *precious Blood*. Ye cannot forego the *Vanities* of a present World for them, nor spend a serious *Day* or *Hour* about them: But he, after a *Life-time* of Sorrows, underwent a most bitter *Death* for them. What think ye? Was he *inconsiderate* and *too liberal*, in his making such a Bargain for the Redemption of Souls? He was infinitely *just*, who propos'd the *Condition*: And he was infinitely *wise*, who went in to it. He was a *Father*, that exacted this *Ransom* for *Souls*: And he was his own *Son*, that paid it. Be ashamed and blush, to make so *low* an Estimate of these *Souls*, which Heaven set such a *high Price* on. (2) Ye who have *cheap Thoughts* of the *Pardon* of Sin, and of *Salvation*, correct your Mistake here.

here. You fearlessly run on in Sin, thinking all may soon be set to Rights again, with a God *forgive me, have Mercy on my Soul*; so as you may leap out of *Delilah's Lap*, into *Abraham's Bosom*. O fearful Intatuation! Is the mean and low *Birth*, the sorrowful *Life*, and the bitter *Death* of Jesus the Son of God, not sufficient to give Men a just and honourable Notion of the *Pardon of Sin*! Look into the *Condition* of the Covenant for Pardon, written in the Blood of the Lamb of God; and learn the *Value*, a just God puts upon his *Pardons* and *Salvation*. See, O Sinner, that 'tis not *Words*, but *Deeds*; not *Promises* and *Resolves* to do better, but *Perfection* of *Holiness* and *Obedience*; not drawing of *Sighs* and shedding of *Tears*, but shedding of *Blood*; and not thy *Blood* neither, but *Blood* of infinite *Value*; that could procure the *Pardon* of Sin, and *Salvation*. And if thou have not upon thee, by Faith, all that Righteousness Christ fulfilled, to be presented unto God for a *Pardon*, thou shalt never obtain it. Particularly, ye are apt to think light of the Sin ye were born in, and the *Corruption* cleaving to your *Nature*: But know, that God does not think light of these. It behov'd to be an *Article* of the Covenant, that Christ should be born *holy*, and retain the *Holiness* of human *Nature* in him to the *End*: Else the *unholy Birth*, and corrupt *Nature* we deriv'd from *Adam*, would have stak'd us all down eternally under the Curse. (3) Ye that have *mean* Thoughts of the holy *Law*, rectify your dangerous Mistake by the Help of this Glass. Ye make no Bones of transgressing its *Commands*; ye neglect and despise its *Curse*: As it is a *Law*, ye shew not so much Regard to it, as to the *Laws* of Men; and as it is a *Covenant* ye look upon it as

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out of Date, being in no Concern how it may be satisfied for you. And shall the Honour of the *holy Law* ly in the Dust, in your Case? Rather than it should so ly, in the Case of *Sodom* and *Gomorrah*, God would have them laid in Ashes, with Fire and Brimstone. Yea for vindicating the Honour of the Law, this whole *World* shall be burnt to Ashes, and all the *unholy* cast out from the Presence of the Lord for ever. And in the Case of them that are *saved*, God would have the *Curse* of the Law executed upon his own *Son* as their *Surety*, and the *Commands* of it perfectly obey'd in all Points, by him in their Name. Sure, if you are posseſt of any Share herein, it will be great and honourable in your Sight, as it is in the Sight of God.

Inf. 2. The Law is no Loser, in that Life and Salvation are bestow'd on Believers in Christ. 'Tis so far from being *made void through Faith*, that it is *established* thereby, as the Apostle witnesseth, *Rom. iii. 31.* God would never dispense his Pardons, at the Expence of the Honour of his *Law*; nor declare one righteous, without the *Righteousness of the Law* being *fulfilled*, either by him, or *in him* by another *Rom. viii. 4.* Wherefore, Life and Salvation being design'd for the Elect, the Law's whole Accounts of all it had to charge on them for Life, were taken in: And an infallible Method was laid down, for clearing them; the Burden of the Payment, being transferred on Christ their *Surety*. By this *Exchange* of Persons, the *Law* had no Loss. Nay, it was more for the Honour of the Law, that *he* was *made under it*, and satisfied it, in virtue of the Claim it had upon him by the second Covenant; than if *they*, being *mere Creatures*, had satisfied it in all Points. But the Truth is, they being *Sinners* could

could never by any Means have fully satisfied it ; though it had eternally pursued them and exacted of them, it would never have had enough from them : whereas now, by Christ's taking their Debt on him, it was paid to the utmost Farthing.

Inf. 3. Faith hath a broad and firm Bottom, to stand on before the Lord. The Believer hath a strong Plea for Life and Salvation, which cannot miscarry ; namely, the Condition of the Covenant fulfil'd by Jesus Christ, even All Righteousness. Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of Jesus — Let us draw near with a true Heart, in full Assurance of Faith, Heb. x. 19—22. The broken Boards of uncovenanted Mercy, and Men's own Works, which Presumption fixeth upon, cannot but fail ; since the Law admits no Life for a Sinner, on these Grounds. But forasmuch as there is a Gift of CHRIST and his Righteousness, proclaimed in the Gospel, by the Authority of Heaven ; he who by Faith receiveth that Gift, and makes the same his only Plea before the Lord, cannot miss of Salvation. Rom. v. 17 They which RECEIVE (Gr. the) Abundance of Grace, and of the GIFT of Righteousness, shall reign in Life by one, Jesus Christ. Where the Abundance mentioned relates, not to different Degrees of the Grace or Gift ; but to the Offence, as appears from Ver. 20 : As if he had said, "Who receive the Grace and Gift of Righteousness, which abound beyond Adam's Offence, saving them out of the Gulf of Ruine, it plung'd them into." Faith uniting a Sinner to Christ the Head of the second Covenant, makes him Partaker of Christ's Righteousness, as really, as ever his Covenant-relation to Adam made him Partaker of his Guilt : So, having all that Christ was, did, or suffered,

ferred, for fulfilling the *Condition* of the second Covenant, to *plead* for Life and Salvation; it is not possible the Claim can miscarry, *Justice* as well as *Mercy*, befriending the *Plea* of Faith, as a *righteous Thing with God* 2 Thess. i. 6, 7.

Inf. last. All who are *in Christ* the Head of the Covenant of Grace, and so brought into it *personally*, are *inherently righteous*, or *holy*. For, likeas tho' *Adam* alone did personally break the first Covenant by the all-ruining Offence; yet they to whom *his Guilt is imputed*, do thereupon become *inherently sinful*, through the *Corruption of Nature* convey'd to them from him: So, howbeit Christ alone did perform the *Condition* of the second Covenant; yet these to whom *his Righteousness is imputed*, do thereupon become *inherently righteous*, through *inherent Grace* communicate to them, from him, by the Spirit. So teacheth the Apostle, in the forecited Passage Rom. v. 17. *For if by one Man's Offence, Death reigned by one, much more they which receive the Abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ.* How did Death reign by *Adam's Offence*? Not only, in point of *Guilt*, whereby his Posterity were bound over to Destruction; but also in point of their being *dead* to all *Good*, dead in *Trespasses* and *Sins*: Therefore the Receivers of the *Gift of Righteousness*, must thereby be brought to *reign in Life*, not only *legally* in *Justification*, but also *morally* in *Sanctification* begun here and perfected hereafter.

Accordingly, answerable to the three *Parts* of the *Condition* of the Covenant of Grace; undertaken and perform'd by the *second Adam*, to wit,

Holi-

Holiness of Nature, Righteousness of Life, and Satisfaction for Sin; there are three Characters, to be found in all capable Subjects, who being personally brought into the Covenant, have the Righteousness of Christ upon them, and imputed to them.

Char. 1. They are all born again, and so made Partakers of a new and holy Nature, 2 Cor. v. 17
 Therefore (namely, since he died for all Ver. 15) If any Man be in Christ, he is a new Creature. Christ's being born holy, secured a holy new Birth to them in him: So, they are all new Creatures, created in Christ Jesus unto good Works Eph. ii. 10; new-made in Christ, as sure as they were mar'd in Adam. And how can it be otherwise? Can a Man be ingrafted in the true Vine, and not partake of the Sap and Juice of the Stock, that is, the Spirit and Grace of Christ? No, sure: If any Man have not the Spirit of Christ, he is none of his, Rom. viii. 9. Or, can the Spirit and Grace of Christ be in any, and yet no Change made on their Nature, but it still remain unrenewed? No indeed: If Christ be in you, the Body is dead because of Sin; but the Spirit is Life, because of Righteousness, Ver. 10. Consider this; ye who pretend to rely on the Righteousness of Christ; but are very easy in this Point, Whether ye are born again, or not? Whether there is a holy Nature derived from Christ, to you, or not? Believe it, Sirs, if it be not so, ye have no saving Interest, Part, nor Lot in Christ's Righteousness. Ye may on as good Grounds, pretend that, howbeit the Guilt of Adam's Sin was imputed to you, yet there was no corrupt Nature deriv'd from him, to you; as pretend, that Christ's Righteousness is imput'd to you, while yet ye are not born again, your Nature is not chang'd, by the Com-

Communication of sanctifying Grace from Christ, unto you. Deceive not your selves; Ye must be regenerate, else ye'll perish: For, Except a Man be born again, he cannot see the Kingdom of God, John iii. 3.

Char. 2. They are all righteous and holy in their Lives, Isa. ix. 21 *Thy People also shall be all righteous.* Chap. lxii. 12 *And they shall call them the holy People.* How did Ungodliness, Unrighteousness, and Profanity, enter into the World, the which are now overflowing all Banks? Was it not by one Man, by *Adam's Sin*, which is imputed to all Mankind? Rom. v. 12. Then be sure, if the second *Adam's Righteousness* be imputed to you, *Holiness of Life* will come along with it, 1 Cor. vi. 11 *But ye are washed, but ye are sanctified, but ye are justified.* Does *Sanctification* then go before *Justification*? No: But it hath a necessary Dependance on *Justification*, and evidenceth it to the World, and to One's own Conscience. Unjustified, unsanctified; and unsanctified, unjustified. Did our blessed Saviour come into the World, and in our Nature lead a holy *righteous Life*, that Men might live as they list? Nay, quite the contrary; even *That we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life*, Luke i. 74, 75. If then *Christ liv'd for you*, assuredly ye shall live for him. Consider this, ye who are far from *Righteousness of Life*, living in the Neglect of the Duties either of the first or second Table, or both. Your *ungodly and unrighteous Life*, declares you to be yet in your *Sins*, under the *Curse*, and far from *Righteousness imputed*. There is indeed a *Righteousness of Christ*; but alas! 'tis not upon

upon you: Ye are naked for all it, and stand expos'd to revenging Wrath.

Char. 3. The old Man is crucified in them all, Gal. v. 24 They that are Christ's, have crucified the Flesh, with the Affections and Lusts. Therefore I say to you in the Words of the Apostle Rom. viii. 13 If ye live after the Flesh, ye shall die: But if ye through the Spirit do mortifie the Deeds of the Body, ye shall live. When our Saviour hung on the Cross, he hung there as Representative of all that are his, with all their Sins on him by Imputation, that the Body of Sin might be destroyed, in his Sufferings for it Rom. vi. 6. He hung there as the efficient meritorious Cause of their Mortification, that by his Death he might destroy the Power of Death in them, which appears not in any Thing more, than in living Lusts preying on their Souls, Hos. xiii. 14 I will redeem them from Death: O Death, I will be thy Plagues. See Tit. ii. 14. Rom. vi. 6, 7. Eph. v. 25, 26. And he hung there as the exemplary Cause of their Mortification; so that all who are his, and have sinned after the Similitude of Adam's Transgression, are likewise crucified and die to Sin, after the Similitude of his Crucifixion and Death, being crucified with him Gal. ii. 20. Planted together (with him) in the Likeness of his Death Rom. vi. 5 the Fellowship of his Sufferings making them conformable unto his Death Phil. iii. 10. Will you then live after the Flesh, not wrestling against, but fulfilling the Lusts thereof; living in Sin, and to Sin, instead of being mortified to it; and yet pretend that the Satisfaction of Christ is imputed to you, for Righteousness? Truly, you may on as good Grounds say, that the Blood of Christ shed for you, hath proven ineffectual; and,

that he hath so far miss'd of his Aim and Design, in suffering for you; or, that he died for you, that you might live in your Sin, without Danger. These would make a *blasphemous Profession*. Accordingly, your *presumptuous sinful Life and Practice*, is a Course of *practical Blasphemy* against the Son of God, making him the *Minister of Sin*; and evidenceth your Pretensions to the Imputation of his *Satisfaction*, to be altogether vain. Nay, of a Truth, if ye have any *saving Interest* in the Death of Christ, your *old Man is crucified with him Rom. vi. 6.* And ye are dead with him Ver. 8. dead with him to *Sin*, to the *World*, and to the *Law*.

(1) If ye have a *saving Interest* in Christ's Death, ye are *dead with him to Sin, Rom. vi. 10 In that he died, he died unto Sin once.* Ver. 11 *Likewise reckon ye also your selves to be dead indeed unto Sin.* While our Lord Jesus *liv'd in the World*, the *Sins* of all the Elect, as to the *Guilt* of them, hung about him, and made him a *Man of Sorrows* all along: When he was upon the *Cross*, they wrought upon him most furiously, stinging him to the very Soul, till they kill'd him, and got him laid in the *Grave*. Then they had done their utmost against him, they could do no more. So *dying for Sin*, he *died unto it*, he was deliver'd from it: And in his Resurrection, he shook them all off, as Paul shook the Viper off his Hand *into the Fire, and felt no Harm*; rising out of the *Grave*, even as he will appear the second Time, *without Sin*. Wherefore, if you do indeed know the *Fellowship of his Sufferings*, if you really have *Fellowship* with him in them; Death will have made its Way from Christ the *Head*, unto you as his *Members*; his *Death unto Sin*, cannot miss to work your *Death unto it also*. If you are

are dead indeed with Christ, as ingrafted into him, Sin hath got its Death's Wounds in you ; the Bond that knit your *Hearts* and your *Lusts* together, is loosed ; and ye'll be shaking off the viperous Brood, of them, into the Fire, in the daily Practice of *Mortification*. But if ye are not *dead*, but still living, unto Sin ; 'tis an infallible Evidence, ye are none of the Members of Christ, Rom. vi. 2 How shall we that are dead to Sin, live any longer therein ? Ver. 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death ?

(2) If ye have a saving Interest in Christ's Death, ye are dead with him to the *World*, Col. iii. 1 If ye then be risen with Christ, seek those *Things* which are above. Ver. 3 For ye are dead, and your *Life* is hid with Christ in God. The *World* hated him, and us'd him very unkindly while he was in it : And when he died, he parted with it for good and all, John xvii. 11 Now I am no more in the *World*—I come to thee. The quietest Lodging that ever the *World* allow'd him in it, was a *Grave* : And coming out from thence, he never slept another Night in it. He tarried indeed forty Days in it, after that : As many Days, as the *Israelites* Years in the Wilderness ; the former an *Exemplar*, the latter a *Type*, of the christian Life, from Conversion till the Removal into the other *World* : Nevertheless, he was *dead* to the *World* still ; he conversed now and then with his own, but no more with the *World*. Now if ye are his, ye are dead with him unto the *World* too, in virtue of his Death ; being crucified unto it Gal. vi. 14. Union with Christ by Faith, lays Sinners down in Death, in Christ's

Grave; and so separates between them and the World for ever: And withal, it raiseth them up again with Christ, unto a quite new Manner of Life; no more *that* Manner of Life which they liv'd before their *Union* with him, than that which Christ liv'd *after* his *Resurrection*, was the Manner of Life he lived *before* his *Death*. Rom. vi. 4 *We are buried with him by Baptism into Death: That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in NEWNESS of Life.* If your Title to Heaven is indeed settled, by your receiving the *Atonement*, now is your *forty Days* before your *Ascension* into it. Now are ye no more of the *World*, altho' ye be *in* it; your *Treasure* and *Heart* are no more *there*. Ye are no more *Indwellers* in it, as *Natives*; but *travelling* thro' it, as *Strangers*, coming up from the *Wilderness*, leaning on the Beloved, Cant. viii. 5.

Lastly, If ye have a saving Interest in Christ's *Death*, ye are dead with him to the *Law* also, Gal. ii. 19 *I through the Law am dead to the Law.* ver. 20 *I am crucified with Christ.* Our Lord Jesus took on our Nature to satisfie the *Law* therein; the whole Course of his Life was a Course of Obedience to it, for Life and Salvation to us; and he suffered, to satisfie it in what of that Kind it had to demand, for that Effect. In a Word, he was *born* to the *Law*, he *liv'd* to the *Law*, and he *died* to the *Law*; namely, for to clear Accounts with it, to satisfie it fully, and get Life and Salvation for us with its good Leave. He was *made under the Law*, to *redeem them that were under the Law*, Gal. iv. 4, 5. And when once it fell upon him, it never left exacting of him, till it had got the utmost Farthing, and he was quite *free* with it, as *dead* to it Rom. vii.

vii. 4. In Token whereof, he got up the Bond, blotted it out, yea rent it in Pieces nailing it to his Cross Col. ii. 14. Now Christ became dead to it, dying to it in his Death on the Cross: So that the Holiness and Righteousness of the Man Christ, did thereafter no more run in the Channel, in which it had run before, namely from the Womb to his Grave: That is to say, it was no more, and shall be no more for ever, Obedience perform'd to the Law for Life and Salvation; these having been compleatly gain'd and secur'd, by the Obedience he gave it from the Womb to the Grave. Wherefore, my Brethren, if ye are his, ye also are become dead to the Law by the Body of Christ which became dead to it on the Cross Rom. vii. 4. As ye will not be Libertines in your Life and Practice, being dead to Sin and the World, with Christ; so ye will not be Legalists in your Life and Practice neither, being also dead with him to the Law as a Covenant of Works. Your Obedience will run in another Channel, than it did before your Union with Christ; even in the Channel of the Gospel. Ye will serve in Newness of Spirit, in Faith and Love. The Frowns of a merciful Father will be a Terror to you, to fright you from Sin; Love and Gratitude will prompt you to Obedience. The grieving of the Spirit of a Saviour, will be a Spring of Sorrow to you: And his atoning Blood and perfect Righteousness will be the Spring-head of all your Comfort before the Lord; your good Works but Streams thereof, as they evidence your saving Interest in these, are accepted through them, and glorifie God your Saviour. Ye will not continue to serve in the Oldness of the Letter, as before; at what Time the Law was the Spring of all the Obedience

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ye perform'd: Fear of the Punishment of Hell for your Sins, and Hope of the Reward of Heaven's Happiness for your Duties, being the Weights that made you go, tho' for all them ye often stopt: Your Sorrows springing from your ill Works, under the Influence of the Law allanerly; and your Comforts from your good Works, under the same Influence: Ye being alive to the Law, and dead to Christ. Rom. vii. 6 But now we are delivered from the Law, that being dead wherein we were held, that we should serve in NEWNESS of Spirit, and not in the OLDNESS of the Letter. If by Faith you wholly rely on Christ's Righteousness, the Holiness of his Nature, the Righteousness of his Life, and his Satisfaction for Sin, how is it possible but ye must be dead to the Law? For the Law is not of Faith Gal. iii. 12. But if you perform your Obedience for Life and Salvation, looking for Acceptance with God on the Account of your Works, you go in a Way directly opposite to the Way of Faith, and either altogether reject Christ's satisfying of the Law, or else impute Imperfection unto his Payment of the Bond. And Christ is become of no Effect unto you, whosoever of you are justified by the Law; ye are fallen from Grace, Gal. v. 4.

Thus far of the first Part of the Covenant, namely, the *conditional* Part.

The SECOND Part of the Covenant,

N A M E L Y,

The PROMISSORY Part.

IN every Covenant, whether it be a proper or improper Covenant, there is a *Promise*. And in a proper Covenant, the *promissory Part* answers to the *conditional Part*; being an Obligation, which the Party-covenanter to whom the *Condition* is performed, comes under, for some *Benefit* to be bestow'd in view of the Performance of the *Condition*. This is the *Promise* of a proper Covenant, binding on him who makes it, providing the Party contracting with him do his Part. In every such Case, where the Thing is *lawful* and *possible*, it binds in Point of *Truth* and *Faithfulness*, by virtue of *Compatt*: In some Cases it binds also, in Point of *remunerative Justice*; to wit, where the *Condition* performed is properly equivalent to the *Benefit* promised.

The Covenant of Grace, made between GOD, and CHRIST as the Head and Representative of his spiritual Seed, is a *proper Covenant*. And in it there is a *promissory Part*, answering to the *conditional Part* already explain'd: And it is GOD's Part of the Covenant, as the other was the *MEDIATOR'S*. Thereby God hath obliged himself, to make the *Benefits* therein condescended on, *forthcoming*,

coming, upon the Consideration of the performing of the *Condition*. And forasmuch as the *Condition* performed by Christ, was strictly *meritorious* of the *Benefits promised*; the Promises are binding and firm, not only in respect of the *Truth* and *Faithfulness*, but also of the *Justice*, of God.

Of what Weight and Importance the *promissory Part* of the Covenant is, will appear by the following Considerations.

First, The Covenant hath its *Name* from this Part of it, being called the *Covenants of Promise* Eph. ii. 12. *Covenants*, because, tho' still in it self but one Covenant, yet from its first Promulgation in Paradise, it was often renewed, as to *Abraham*, *Jacob*, the *Israelites* in the Wilderness, and to *David*; And as oft as it was renewed, it was renewed in a *Promise*. The first Covenant had a *Promise* of Life; yet is not it called a Covenant of *Promise*: On the contrary, the *Law*, or that Covenant, is opposed to the *Promise*; tho' not in its *Use*, yet in its *Nature*, Gal. iii. 18 *If the Inheritance be of the Law, it is no more of Promise*. For the *Law's Promise* of Life, was suspended on the *Condition* of *Works*, to be performed by Men *themselves*: Whereas in the second Covenant, Life and Salvation are *promised* to Sinners *freely*, for Christ's Sake, without Respect to any *Work* of theirs, as the *Condition* thereof.

Secondly, The Covenant is described to us, by the Holy Ghost, as a Cluster of *free Promises* of Grace and Glory to poor Sinners, in which no mention is made of any *Condition*. Heb. viii. 10 *This is the Covenant---I will put my Laws into their Mind, and write them in their Hearts: And I will be to them a God, and they shall be to me a People.*

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ver. 11 And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord : For all shall know me, from the least to the greatest. ver. 12 For I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more. These Promises with their Condition, having been proposed to, and accepted by Christ as second Adam, and the Condition performed by him ; the Covenant comes naturally, in the Gospel to be set before us in them, to be by us received and embraced in and thro' Christ, by Faith. Thus the Promises are the Covenant by Way of Eminency ; even God's Covenant, wherein he hath bound himself to perform his Part, as the Mediator hath already performed his. And in this Sense indeed, the Covenant of Grace is not conditional, but consists of absolute Promises ; that is, Promises become absolute, through the Condition thereof actually performed already ; But being considered in its full Latitude, and in respect of Christ ; the Covenant and all the Promises thereof, are properly and strictly conditional.

Thirdly, The Promises of the Covenant are the Purchase of the Blood of Christ ; the Fruit of his fulfilling all Righteousness, in his Birth, Life, and Death. As the Curse came by the Demerit of Adam's Sin ; so the Promises are owing to the Merit of Christ's Righteousness, they are the New Testament in his Blood 1 Cor xi. 25. From the Promise of the Bread and Water (Isa. xxxiii. 16) to the Promise of a Seat with him on his Throne (Rev. iii. 21) they are all the Purchase of his meritorious Obedience even to the Death. Justly are they called exceeding precious Promises 2 Pet. i. 4. as being the Price of his Blood. Of what unspeakable Weight and

and Importance must they be, that cost such a Price, between the *Father* and his own *Son*!

Fourthly, The great *Design* and *End* of the Covenant, is accomplished in the performing of the *promissory Part* thereof: And that is the *Glory* of God, and the *Salvation* of Sinners. The great *Glory* to God, and *Grace* to Sinners, springing up from the *whole* of the Covenant, meet together here, namely, in the Accomplishment of the *Promises*; as all the Rivers meet together in the Sea. The *Promises* were the great Thing the Parties-contractors had in View, when they entred into the Covenant: It was Room for *them*, the *Father* sought, by his *Proposal* of the Covenant; and that was what the *Son* intended to purchase, by his fulfilling the *Condition*. The *Condition* of the Covenant is the *Foundation* of the *Promises*; the *Promises*, the glorious *Superstruc^rter* rear'd upon that costly Foundation. The *Administration* of the Covenant, is *subservient* to the Accomplishment of the *Promises*. The *Condition* of the Covenant was performed on *Earth*, in the Space of about *Thirty three Years*: The *Promises* have been a performing, more than *Five thousand Years* on *Earth*, and will be a performing in *Heaven*, thro' the Ages of *Eternity*.

Fifthly, The *Happiness* and *Comfort* of all the Elect, for Time and Eternity, depends upon the *Promises* of the Covenant. What keeps unconverted Elect Persons from dying in *that State*, and so dropping down to Hell, but the *Promise* of the Covenant? What makes *Grace* overtake them, when they are fleeing from it, but the *Promise*? What preserves *Grace* in them, like a *Spark* of *Fire* in an *Ocean*, that it is not extinguish't, but the *Promise*?

mise? And what is their Security and Comfort in the Face of Death, but the same Promise? 2 Sam. xxiii. 5.

Sixtly, The Glory of the Man Christ, as Mediator, depends on the Promise of the Covenant. This was the Security, in the Faith of which he lived on Earth, about the Space of Thirty three Years, in a very low Condition; and in end, died an ignominious Death. Psal. xxii. 4 *Our Fathers trusted in thee: They trusted, and thou didst deliver them.* He paid the Price of the Redemption of Sinners, while as yet many of the Redeemed were not born, nay nor as yet are, and several of them embrew'd their Hands in his Blood: But he rested on the Promise of the Covenant. He pleaded it, when he was just entring into the swelling Waves of Death, where he was, like Jonah, to be swallowed up, John xvii. 5 *Now, O Father, glorifie me with thy self.* And in the Faith of the Accomplishment of the Promise, he compleated his Performance of the Condition: *For the Joy that was set before him in the Promise, he endured the Cross, despising the Shame,* Heb. xii. 2.

Lastly, God hath sworn the Promise of the Covenant. *I have made a Covenant with my Chosen: I have sworn unto David my Servant.* The Apostle tells us, that God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath, Heb. vi. 17. A tender Man will not swear a Promise, but in a Matter of Weight. Of what unspeakable Weight and Importance then, must the Promise of the Covenant be, which the God of Truth hath confirmed with his Oath?

Now

Now for clearing of this Part of the Covenant, we shall (1) Consider of the Promises in general; and (2) Take a more particular View of them.

Of the Promises in general.

As to the Promises in general, two Things are to be enquired into: First, What are the general Kinds of them; and Secondly, To whom they are made.

I. As to the general Kinds of the Promises; considering the Parties, on whom the Promises of the Covenant of Grace have their direct and immediate Effect, they appear to be of two general Kinds.

First, Some of them have their direct and immediate Effect on CHRIST himself, the Head of the Covenant; such as the Promise of Assistance in his Work, and the Promise of a Name above every Name. So in the first Covenant, there were Promises, which were to have their direct and immediate Effect on Adam himself, and look'd not, but immediately and indirectly to his Posterity, such of them, at least, as should have lived after the compleat fulfilling of the Condition of that Covenant: Namely, the Promises, of natural Life continued in Vigor and Comfort, and of spiritual Life continued in Favour and Fellowship with God, during the Course of his probationary Obedience.

Secondly, Others of them have their direct and immediate Effect on Christ's spiritual Seed, comprehended with him in the Covenant; such as the Promises of Regeneration, of the new Heart, and cleansing from the Defilement of Sin. So in the first

first Adam's Covenant; the Promise of *Life* contained a Promise of the *holy Conception* and *Birth* of his *natural Seed*: In respect of which, the Promise would have had its *direct* and *immediate Effect*, not on *Adam himself*, but on his *Posterity*.

II. The next Thing to be considered, is, *To whom they were made?* And we may take up this Point, in two Things.

FIRST, The Promises of the first Sort, namely, These having their *direct* and *immediate Effect* on the Person of *CHRIST*, were made to *Christ himself*. Of this no doubt can be moved. And they were made to him as *Head* of the Covenant, the *second Adam*, the *Representative* of his Seed. This appears from our Text, wherein he is called the *Chosen*, the *Head-Elect*, and *Representative* of the *Election*, *David God's Servant*: In which Capacity, the Covenant was *cut off*, or *made*, to him, by the Father. 'Tis evident that all the Promises of *Assistance* in his Work, and of his subsequent *Reward*, were made to him, in view of his Performance of the *Condition*: And therefore, since he performed the *Condition*, as Head of the Covenant, *second Adam*, and *Representative* of his Seed; these Promises were made to him in *that Capacity*.

The Promises of this Kind then were made to *Christ only*. And that was the *peculiar Honour* put upon the *Head* of the Covenant, in the *promissory Part*; as it was his *peculiar Burden* to fulfil the *conditional Part*. So he hath the *Name* which is *above every Name*, and is *anointed with the Oil of Gladness above his Fellows*. In the *Election*, whereof he is the *Head*, he shines above the rest, as the *Sun* in his *meridian Brightness*, *above the twinkling Stars*. He is the *Benjamin*, at *God's*

God's Table with his Brethren; whose *Mess* of Promises in the Covenant, is, five Times so much as any of theirs: The *Joseph*, who was separate from his Brethren, in fulfilling the Condition of the Covenant; and hath a double Portion in the promised Land, made over to him, as the *First-born amongst many Brethren.*

Nevertheless, as the Honour and Prosperity of the *Head*, redound to the *Members*; their Interest, in respect of their Union and Communion, being a joint Interest: So the Glory and Honour settled on CHRIST, by Promise, are a Spring of Grace and Glory to his *Members*, an enriching Treasure, their Glory and Crown. He is that *Head of Gold*, which puts a Glory on the *Body*: And the *Ointment* poured upon the *Head*, cannot miss to go down to the *Skirts of his Garments*. And hence is (1) The continual Cry of Prayer by the whole Company of the Faithful, for the accomplishing of the Promises made to the Mediator, *Psal. lxxii. 15.* Prayer also shall be made for him continually. 'Tis evident, that *Psalm* concerns the *Messias*. But *Prayer* made continually for CHRIST! How can that be? why, 'till the World end that Cry in Prayer, shall never cease among the Faithful, *Thy Kingdom come Matth. vi. 10.* It began with *Adam's* embracing the Promise, by Faith; was carried on all along the Time of the Old Testament: And now it hath been sounding in the New Testament Church more than Sixteen hundred Years, and shall not cease until the Consummation of all Things. (2) Hence also the joyful Acclamations of *Praise*, by the same Company, for the Accomplishment of Promises to the Mediator. Whensoever there appears any such Accomplishment made, 'tis Matter

of Joy to the Church ; and the more there appears of it, the Joy is the more increased. Thus the Church hath a Song, upon the fulfilling of the Promise, of the gathering of the Nations unto him Isa. xii. 1, of his Victory over Antichrist Revel. xix. 1, of the Calling of the Jews ver 6 : And when, the End being come, all the Promises made to him shall be accomplish'd ; that will afford them an everlasting Song of Praise.

SECONDLY, The Promises of the other Sort, namely, these having their direct and immediate Effect on the Elect, are made to Christ Primarily, and to them Secondarily : First, to the Head ; then, to the Members, through him.

First, The Promises having their immediate Effect on the Elect, are made to CHRIST immediately, primarily, and chiefly. God hath, in the Covenant, promised Grace and Glory, all that pertains to Life and Godliness, unto a select Company of Mankind : But the Promise of all these, was first and chiefly made to CHRIST their Head ; so that he hath not only an Interest in these Promises, but the chief Interest in them. This appears by several Documents from the Word of God.

1. The Apostle testifies, that the Promises were made to the Seed, which is Christ Gal. iii. 16. And the Promises he speaks of, are the Promise of the Blessing, of the Spirit ver. 14, of the Inheritance ver. 18, the Promises received through Faith ver. 14. Even these are made to Christ the Head of the Body. This is confirmed by these Passages, which shew God's Covenant to be made with Christ, and in the mean Time explain it by a Promise of the Happiness of his Seed, Psal. lxxxix. 3 with 4, ver. 28 and 29, ver. 35 and 36. And what is more natural,

natural, than to make a Promise to a Father, in favour of his Children ?

2. Our Lord Jesus is constitute the *Heir of all Things* (Heb. i. 2) in virtue of the *Promise* of the Covenant, *I will make him my First-born* Psal. lxxxix, 27. Now if Christ, as the *second Adam*, be *Heir of all Things*, by his Father's *Promise*, the *Promises of all Things* are made to him ; and consequently, the *Promise of eternal Life*, comprehending all Happiness to his People, is made to him in the *first Place*. So *Christ* is the *first and chief Heir*, and *they* are *secondary Heirs* in and thro' him. Hence in view of the great *Promise* of the Covenant, *I will be their God*, our Saviour hath that endearing Expression, *I ascend unto my Father and your Father, and to my God and your God*, John xx. 17. Compare Rom. viii. 17 *And if Children, then Heirs, Heirs of God, and Joint-heirs with Christ.*

3. As in the Covenant of Works, God promised Life to *Adam's natural Seed*, upon Condition of his perfect Obedience ; which is evident from Death's coming on them by his Disobedience : So in the Covenant of Grace, he hath promised Life to *CHRIST's spiritual Seed*, upon Condition of his Obedience : For *as in Adam all die, even so in Christ shall all be made alive* 1 Cor. xv. 22. But that *Promise* of Life for *Adam's natural Seed*, was primarily made to *Adam himself*, while as yet none of *them* were in Being ; and they were to partake of it, only thro' him, to whom it was made as their Representative. Therefore, the *Promise* of Life to *CHRIST's spiritual Seed*, was made chiefly to *CHRIST himself*; and to *them*, only in and thro' him. Accordingly we are told, that the *Promise of eternal Life*, upon which the *Hope of Believers* is built,

was

was made before the World began Tit. i. 2. And, to whom could it be then made, immediately and primarily, but to Christ the Head of the Covenant?

Lastly, These Promises contain a Part of the Reward, made over in the Covenant, to Jesus Christ, *Who for the Joy that was set before him, endured the Cross* Heb. xii. 2. A great Part of which Joy lay here; *He shall see his Seed—the Travelling of his Soul* Isa. liii. 10, 11. All of these Promises were the Price of his Blood, to him; the Purchase of his Obedience and Death; therefore called the *New Testament in his Blood*. To whom could the Reward be chiefly promised, but to him, who performing the Condition, wrought the Work? Unto him therefore it was of Debt, namely in virtue of the Promise, which made it due to him, upon his performing of the Condition. The Blessings of the Covenant, which come on the Elect, are certainly to be considered as a Reward to Christ, as well as a free Gift to them. And considering them in the first of these Views, there is no more Absurdity in the Promise of the new Heart's being made to CHRIST; than in a Physician's making a Promise to a Father, to cure his lame Child, when he hath given him Security for his Fees: In which Case, the Child cannot look on the Promise as made to himself at all, but secondarily thro' his Father, who was the Party-contracter.

This is a Point of considerable Weight, and serves both to inform our Minds, and direct our Practice: For the following Inferences from it, are native.

(1) The Promises of the Covenant are not made to the Believer's good Works; but to Christ's Works, and to the working Believer in him. Unto the

Believer they are absolutely free, and not of *Debt*; and therefore are not made to his *Works*: For to him that worketh, is the Reward not reckoned of Grace, but of Debt Rom. iv. 4. There is indeed a comely Order of the Promises, whereby the Promise of *Purity of Heart* to the Elect, goes before the Promise of their *seeing God* in Heaven; the Promise of *Humiliation*, before that of *lifting up*: Whereupon, it is declared in the *Administration* of the Covenant, that *the Pure in Heart shall see God*, that they who *bumble themselves shall be lifted up*: And thus *Godliness bath Promise of the Life that now is, and of that which is to come* 1 Tim. iv. 8. But the Foundation of all these Promises, whether of Things that are our *Duty*, or our *Privilege*, what they all depend upon as their proper *Condition*, is the *Obedience of Christ* allenarly; they being all made to him, in the first Place, the latter as well as the former.

(2) The *first Grace*, whereby the dead Elect are quickned, and made to believe and unite with Christ, is conveyed to them in the Channel of a *Promise*, as well as the *Grace following Faith*; Ezek. xxxvi. 27 *I will put my Spirit within you*. For altho' in their natural State, they are not capable of a believing Pleading of the *Promise*; nor have they, at that Time, a personal *saving Interest* in the Promises: Yet, *the Lord Jesus knoweth them that are his*, and for whom the Promises were made to him; and, having the *Administration* of the Covenant in his own Hand, he cannot fail of seeing to the accomplishing of them, in the appointed Time. Howbeit they, being *dead in Trespasses and Sins*, cannot consult their own Interest: Yet he, having the chief Interest in the Promises, will not neglect his

his own Cause ; but will see them exactly accomplished.

(3) The Way to be personally and savingly interested in the Promises, for Time and Eternity, is to unite with Christ by Faith : *For all the Promises of God in him are Yes, and in him Amen,* 2 Cor. i. 20. Would ye fain know, how the great and precious Promises may become yours ? Why, they are all his ; they are all made to him. Take him, and they are yours : Even as he who marries the Heiress, hath a Right to her Portion, and all the Bills and Bonds, wherein any of it is contain'd.

(4) When thro' Deadness and Darkness of Spirit, whether arising from some Conscience-wasting Guilt, or otherwise, your Faith of the Promise is fail'd, and you cannot again fasten your Grip upon it, because you can see no Good in you : Embrace Christ again, and the Promise in him, notwithstanding of your seen and felt Sinfulness and utter Unworthiness : And by no Means stand off from the Promise, until you be in better Case ; but say with the Psalmist, *Iniquities prevail against me : As for our Transgressions thou shalt purge them away,* Psal. lxv. 3. For as the Goodness in you, was not the Ground of the Promise ; so the Evil in you doth not overturn it, and make it of none Effect. The Foundation of the Promise stands sure in Christ, whatever Alterations the Frame and Case of a Believer's Spirit, do undergo. It is established as the Moon (Psal. lxxxix. 37) which is still the same in it self, notwithstanding of the Variety of its Appearances to our Sight, one while waxing, at another Time wan-

(5) The true Way to plead the Promises, is to come to God in the Name of CHRIST, and plead

the fulfilling of them to us for his Sake, John xvi.
 23 *Whatsoever ye shall ask the Father in my Name, he will give it you,* Matth. xxi. 22 *Believing, ye shall receive.* Dan. ix. 17 *O our God---cause thy Face to shine upon thy Sanctuary that is desolate, for the Lord's Sake.* To ask in Christ's Name, believing, is to present one's self before the Lord, as a Member of Christ, joined and cleaving to him offered unto us in the Gospel ; and for the Sake of the Head, to implore the free Favour of the Promise, relying on his Merit for obtaining it. This is the Import of that Passage Gen. xii. 3, as it relates to Christ, *In thee shall all Families of the Earth (to wit, that shall be blessed) be blessed,* or rather, as the original Word properly signifies, *be made to kneel,* namely, to receive the Blessing ; all that are blessed being blessed IN Christ Eph. i. 3. Compare Philip. ii. 10. This is the Method, in which God dispensesthe Favours of his Promise, 2 Sam. vii. 21 *For thy Word's Sake, and according to thine own Heart hast thou done all these great Things.* Compare 1 Chron. xvii. 19 *For thy Servant's Sake, and according to thine own Heart hast thou done all this Greatness.* i. e For the Sake of the WORD thy SERVANT the *Messias:* For as both these Passages are a Narration of the very same Thing, there is no Manner of Difference at all between them, in the Original, save that where the one hath *thy Word,* the other hath *thy Servant.*

(6) Believers may hereby strengthen their Faith of the Accomplishment of the Promises to them. Whatever *easy Work* some have, in maintaining their *presumptuous Hopes* of the Mercy of God to eternal Life ; while, not seeing the *heinous Nature* of their *Sin,* they build their Hopes on something in

in themselves, rather than upon the free Promise of the Covenant, in Christ Jesus : Yet unto the serious Godly, no small Difficulty in believing, doth arise from the joint View of the Greatness and Preciousness of the Promises, and the Greatness of their Sins and of their Unworthiness. Hence they are ready to say, Can ever such Promises be made out to such a one as I am ? And truly, there is nothing in them, that can furnish an Answer to this grave Case. But here is a satisfying Answer to it : The Promises are all of them made to CHRIST chiefly, even to him who purchased them with his Blood ; and Justice requires, that they be performed to him : And being performed to him, they must needs have their Effect on all his Members, for whom, because in themselves unworthy, he merited them. So the Soul may say, However unworthy I am, yet HE is worthy for whom God should do this.

Secondly, The Promises having their immediate Effect on the Elect, are made to THEMSELVES, secondarily, in and thro' Christ. As he hath the fundamental and chief Interest in them ; so they have a derived Interest in them, thro' him. There was from Eternity a legal Union between Christ and them, in the Covenant ; whereby their Debt became his, and the Promises made to him became theirs. As, upon the one Hand, the Lord laid on him the Iniquities of us all Isa. liii. 7 ; so, on the other Hand, Grace was given us in Christ Jesus, before the World began 2 Tim. i. 9. In Time, there is a real mystical Union made between him and them, upon his taking Possession of them by his Spirit, and dwelling in them by Faith. The former constituted a Right for them, unto the Promises, in Christ the Head : The latter vests them

with a Right thereto, in their own Persons, thro' him; as being actual Members of his Body. In respect of the one, *eternal Life* is said to be promised, and Grace said to be given us, before the World began, Tit. i. 2. 2 Tim. i. 9. In respect of the other, Believers are called the Heirs of Promise Heb. vi. 17. Partakers of his Promise in Christ Eph. iii. 6. and the Promise is given to them that believe Gal. iii. 22.

Thus it appears, that these Promises are made to Christ's spiritual Seed, as well as to himself; tho' primarily to him as the Representative, on whom the fulfilling of the Condition was laid; and but secondarily to them as the Represented, who were to receive the Benefit. And hence ariseth another Difference, namely, That, properly and strictly speaking, the Promises were conditional to Christ, but they are absolute and free to us: Even as the Promise of Life in the first Covenant, which was conditional to Adam, would have been absolute to his natural Seed, the Condition once being fulfilled. Thus Christ's Merit, and the free Grace of God, meet together in the Covenant: Justice is fully satisfied, and Grace runs freely, in that Channel; the Promises being all purchased at the full Rate, but no Part of the Price advanced by us. Hence we obtain precious Faith with all other saving Benefits, through the Righteousness of God, and our Saviour Jesus Christ (or rather, the Righteousness of our God and Saviour Jesus Christ) as the proper Condition of them all, 2 Pet. i. 1. And in the mean Time, God blotteth out our Transgressions, for his own Sake Isa. xliii. 25. And all Things that pertain unto Life and Godliness are given (or gifted) unto us, 2 Pet. i. 3.



Of the Promises peculiar to Christ.

HAVING spoken of the Promises in general, we come now to take a more particular View of them; and first, of the Promises peculiar to CHRIST himself. These are many, but may all be reduced to Three Heads, to wit, the Promise of Assistance, of Acceptance, and of Reward of his Work.

FIRST, Our Lord Jesus had a Promise of Assistance in his Work, *Psal. lxxxix. 21 Mine Arm shall strengthen him.* Having undertaken the Work of our Redemption, he had his Father's Promise, that when it came to the setting to, he would strengthen and uphold him in going through with it, *Isa. xlii. 1 — 4.* And in the Faith of this covenanted Assistance, he went thro' the hardest Pieces thereof, *Chap. 1. v. 6 I gave my Back to the Smitters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting.* Ver. 7 For the Lord God will help me. Accordingly, in his Heaviness in the Garden, There appeared an Angel unto him from Heaven, strengthening him, *Luke xxii. 43.* And this promised Assistance, was the Token of his Father's good Pleasure in, and liking of, the Work, while it was a doing.

SECONDLY, He had a Promise of the ACCEPTANCE of his Work, when once done; of the Acceptance thereof, as a full Discharge and Performance of the Condition of the Covenant, entitling him to the promised Reward. Hence, in view of the sure Performance of his Work, the Acceptance thereof was,

at his Baptism, proclaim'd by a Voice from Heaven, saying, *This is my beloved Son, in whom I am well-pleased*, Mat. iii. 17. And it was renew'd, at his Transfiguration, a little before his Passion, Chap. xvii. 5. Unto this Promise of Acceptance, belongs the Promise of his Resurrection, and of his Justification.

1. The Promise of his Resurrection from the dead, Psal. xvi. 10 *Thou wilt not leave my Soul in Hell; neither wilt thou suffer thine holy One to see Corruption:* Which is expounded of the Resurrection of Christ, Acts ii. 31. God, by raising Christ from the dead, did in Effect declare his Acceptance of the Work by him perform'd. It evidenced the Debt to be fully clear'd, that he who laid him up in the Prison of the Grave, did bring him out of it again; sending his Angel to roll away the Stone from the Door of it, and so to dismiss him legally. For thus it was agreed in the Covenant, that, as Christ should give himself to the Death, for the Satisfaction of Justice; so the Father should bring him again from the dead, in respect of that Satisfaction made by his Blood Heb. xiii. 20.

2. The Promise of his Justification, Isa. 1. 8 *He is near that justifieth me.* The Accomplishment of which is observed by the Apostle 1 Tim. iii. 16 *God was manifested in the Flesh, justified in the Spirit.* Our Lord Jesus Christ, having no personal Sins to be pardoned, needed no personal Justification: But as he was the Surety of the Elect, and had the Iniquities of them all laid on him; it was provided in the Covenant, as just, that, the Work he had undertaken, being performed, he should have an official Justification. Having paid the Debt, he had by Promise, a full and ample Discharge there-
of,

of, under the Hand and Seal of Heaven. And here lies the great Security of his People, against the Law's Demand of Satisfaction from them.

LASTLY, He had a Promise of a glorious REWARD, to be confer'd on him as the proper Merit of his Work done. There was a Joy set before him, in the Promise, for which he *endured the Cross, despising the Shame*, Heb. xii. 2. Never was there such a Work wrought ; and never was there such a Reward promised. Unto it there belongs a Five-fold Promise.

1. The Promise of a new Kind of Interest in GOD, as his God and Father, Psal. lxxxix. 26 *He shall cry unto me, Thou art my Father, my God.* Our Lord Jesus had God to his Father, by eternal Birth-right : But there was a new Relation constituted, between GOD and CHRIST as the second Adam Head of the Covenant, founded upon his undertaking and fulfilling the Covenant-condition ; whereby he became *Heir of God* as his Heritage, according to that of the Apostle, Rom. viii. 17 *Heirs of God, and Joint-heirs with Christ* ; namely, with Christ as the primary Heir. For by his Obedience unto Death, he purchased the Enjoyment of God, as a God and Father. I do not say, he purchas'd it for himself ; the Man Christ needed not to do that, forasmuch as he had it, in virtue of the personal Union of the two Natures : But he purchased it for Sinners, who had lost all saving Interest in God, but could not be happy without it.

2. The Promise of a glorious Exaltation, to be the Father's honorary Servant, Prime Minister of Heaven, as great Administrator of the Covenant. Isa. lii. 13 *Behold my Servant shall deal prudently, he shall be exalted and extolled, and be very high.*

Chap. xl ix. 8 *I will—give thee for a Covenant of the People.* In fulfilling the Condition of the Covenant, he took upon him the Form of a Bond-Servant, and humbled himself even unto the Death of the Cross: Wherefore God also, according to the Promise of the Covenant, hath highly exalted him to the Prime Ministry of Heaven, and given him a Name as great Administrator of the Covenant, which is above every Name; That at the Name of Jesus every Knee should bow. Philip. ii. 7, 8, 9, 10. The Nature, vast Extent, and Importance of this Promise, will afterwards be unfolded, when we come to treat of the Administration of the Covenant, in virtue thereof put in the Mediator's Hand.

3. The Promise of a Seed and Offspring, numerous as the Stars of Heaven, Isa. liii. 10 *He shall see his Seed.* Gen. xv. 5 *So shall thy Seed be; namely, as the Stars of the Sky in Multitude* Heb. xi. 12. Even the whole Multitude of the Elect, all of them to live by his Death, and to bear his Image as a Child doth that of his Father. He consented to suffer the Pangs of Death: But they were traveling Pains, to issue in a numerous Birth. He was as a Corn of Wheat to fall into the Ground, and die: But the Promise secured to him, on that Condition, his bringing forth much Fruit, John xii. 24. 'Tis in Pursuance of the Accomplishment of this Promise, the Gospel continues to be preached from Age to Age; forasmuch as in virtue thereof, *As many as are ordained to eternal Life shall believe.*

4. The Promise of his inheriting all Things, as primary Heir, Psal. lxxxix. 27 *I will make him my First born.* So the Apostle says, God hath appointed him Heir of all Things Heb. i. 2. And Christ

him-

himself declares his being put in Possession accordingly, *Matt. xi. 27. All Things are delivered unto me of my Father.* Thus he hath by Promise, suitable Treasures for the supporting of the Dignity confer'd on him. But of this also, more afterwards.

Lastly, The Promise of Victory and Dominion over all his and his People's Enemies, Psal. lxxxix. 23 I will beat down his Foes before his Face. He was to encounter with *Satan, Sin, and Death,* in the Quarrel of the design'd Heirs of Glory; and no sooner was he engag'd against them, but the wicked *World of Men* began a War with him too; But he had his Father's Promise, for Victory and Dominion over them all: That, howbeit he should get the first Fall, and die, in the Battle, yet his Death should be the Destruction of *Satan's Dominion, Sin's Power, and Death's Bands* over his People; and that whosoever should go about to support that tottering Interest, should fall under him. *Psal. cx. 1 The Lord said unto my Lord, sit thou at my Right-hand, until I make thine Enemies thy Footstool.*

And thus far of the Threefold Promise peculiar to Christ himself, in the Covenant.



Of the Promise of ETERNAL LIFE
to the Elect,

CONSIDERED

In Three Periods.

THE Promises common to the *Elect*, made in
and thro' Christ unto them, in the Coven-
ant, are also many. A particular Enumeration of
them I intend not, tho' every one of them is more
precious than the Gold of Ophir: But it would be
profitable for serious Christians, as they read thro'
the Old and New Testament, to mark them in their
Bibles, for their spiritual Treasure, stor'd with such
Variety, as affords what is suitable for every Case
they can be in. They are all comprehended in, and
may be reduc'd unto, this One, to wit, *The Pro-
mise of ETERNAL LIFE*; for which the two fol-
lowing Texts may be view'd.

*Tit. i. 2 In hope of eternal Life, which God
that cannot lie, promised before the World
began.*

*1 John ii. 25 And this is the Promise that he
hath promised us, even eternal Life.*

In which Words, Three Things for our Purpose
offer themselves to be observed. 1. The great and
comprehensive *Promise* of the Covenant of Grace,
the Sum of all the Promises therein, to Sinners;
namely, *The Promise of LIFE ETERNAL*: That's
the

the Order of the Words in the Original. The Covenant is a Covenant of Life, design'd for restoring dead Sinners to Life: And so the Promise of it, is a Promise of LIFE. And that Life is ETERNAL. 2. The Date of this Promise, before the World began. While as yet Time was not, and the Foundation of the World was not laid, it was made, and eternal Life thereby secur'd to the Elect. 3. The Parties concern'd in it. The Maker of the Promise, was GOD that cannot lie; whose Promise therefore must needs take Effect. And, by special Appropriation, 'twas the Father: It was HE that made it, Ver. 24 Ye also shall continue in the Son, and in the Father. Ver. 25 And this is the Promise that he hath promised us, &c. The Party it was made to, is (1) And chiefly, Jesus Christ, the second Adam Head of the Covenant: For there's no Necessity, to recede from the proper Signification of the Word here used, which is promising; to a catachrestical one, to wit purposing: Since the Promises were made to Christ Gal. iii. 16. And he really was before the World began, and consequently then capable of having a Promise made to him. (2) The Elect in him. He hath promised us, namely, us legally in him before the World began; that is, the Elect who apply and plead the Promise then, when they believe.

And hence ariseth this Truth, viz. The great and comprehensive Promise to Christ's spiritual Seed, in the Covenant, is the Promise of LIFE ETERNAL, made from Eternity to Christ, and to them in him.

For opening of this Promise of the Covenant, we shall view it (1) More generally, (2) More particularly.

I. In the general, it speaks two Things, to wit, *all true Happiness*, and the *Everlastingness* of that Happiness.

FIRST, It comprehends, as the Matter thereof, *all true HAPPINESS*. For *Life* is used for *Happiness*, in the holy Language, 1 Sam. xxv. 6. So John iv. 50. And 'tis so used in the Stile of both Covenants, Rom. x. 5 *The Man which doth those Things, shall LIVE* (*i. e.* be happy) *by them*. Hab. ii. 4 *The Just shall LIVE* (*i. e.* be happy), *by his Faith*. The Damned have a *Life* in Hell, that will last for ever: But in the Stile of the Holy Ghost, they never *see Life*, they are depriv'd of *eternal Life*; because their *Life* is not a *happy Life*, but a miserable one. It is evident from the Writings of the Prophets and Apostles, that the *Death* threatned in the Covenant of Works, comprehended *all Misery*, in this World and in the World to come; and consequently, that the *Life* therein promised, comprehended *all Happiness* in Time and Eternity. Forasmuch then as the *Life*, promised in the Covenant of Grace, was design'd for retrieving the Loss, Sinners sustain'd by the Fall; it must needs, in its Comprehension, go as wide as the *Death* which thereby they became liable unto. From all which we conclude, that God, in promising *Life* to the Elect in Christ, hath promis'd them *all Happiness*, which accordingly goes under the Name of *Life*, simply, in the Scripture, 1 John v. 12 *He that bath the Son bath Life*. And thus the Covenant-*Life* extends to all *Welfare* of the *whole Man*, and to all the *Means* by which it is compassed.

First, The Covenant-life extends to *all Welfare* of the *whole Man*, *Soul* and *Body*; the latter, as well as the former. And therefore, from the Covenant

nant our Lord proves the Resurrection of the *Body*, against the *Sadduces* Matt. xxii. 31, 32. Tho' the *Soul* is the *principal Part*, it is not the *only Part*, therein provided for. In virtue of the Covenant, *The Body is for the Lord, and the Lord for the Body*, as well as the *Soul* is for him, and he for it, 1 Cor. vi. 13. As the *Body* had its Share, in the *Death* threatned in the first Covenant; so it hath, and shall have, its Share in the *Life* promised in the second. Since the Price of the Redeemer's Blood, was paid for the *Bodies* of his People, in his fulfilling the *Condition* of the Covenant; the *Life* secur'd in the *Promise*, must extend to *them*, as well as to their *Souls*.

Secondly, It extends to *all* the *Means* by which *that Welfare* is to be compassed, begun, advanced, and perfected. *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come; all are yours*, 1 Cor. iii. 22. For the securing of the *Benefit* itself, by *Promise*, secures *all* the *Means* by which it is to be brought about. Hence the Covenant descends, even to the *Bread* and the *Water*, necessary for the Support of natural *Life*, Isa. xxxiii. 16.

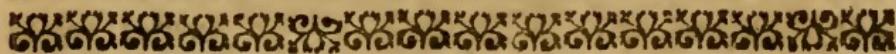
SECONDLY, The *Promise* comprehends the EVERLASTINGNESS of that *Happiness*. 'Tis not only *Life*, that is promised; but *Life ETERNAL*, *Life for evermore* Psal. cxxxiii. 3, which from the Moment it is given, shall never be extinguished, thro' the Ages of Time and Eternity. In the Stile of the Scripture, *eternal Life* is not *restricted* to the State of *Glory* in *Heaven*. But the *LIFE* communicated to a Sinner, in the first Moment of his Union with Christ, is *ETERNAL*; it is the *eternal Life* promised in the Covenant, according to the

Scripture, *John* iii. 36 *He that believeth on the Son, hath everlasting Life.* See Chap. v. 24. *John* v. 11, 12. Hence, from the Promise of the Covenant, *the Just shall live by Faith*, the Apostle proves the *Perseverance* of the Saints *Heb. x. 38*: A plain Evidence, that *Perseverance* in *Grace*, in this our State of *Imperfection*, is a Part of the *eternal Life* promised in the Covenant, as well as *Heaven's Happiness*. And thus the Covenant-*Life* extends to *that which now is*, and *that which is to come*, *1 Tim. iv. 8*.

First; It extends to *the Life that now is*, in this World. And this is that *ETERNAL LIFE* begun in the several Parts thereof, with Respect both to Soul and Body. If Men measure *Happiness* by the Smiles and Frowns of common Providence, no Man indeed can be counted *happy* before *Death*. But the sacred Oracles teach us to take our Measures of it another Way, to wit, by a personal saving Interest in the Covenant; and do pronounce them *happy, whose God is the Lord*, whatever be between them and the Grave, *Psal. cxliv. 15*. So, there's promised in the Covenant *Happiness begun* in this Life, both as to Soul and Body; the *Happiness* of the *Way to the Kingdom*; *Salvation* happily begun, and infallibly to be carried on.

Secondly, It extends to *the Life that is to come* in the other World. And *that* is the same *ETERNAL LIFE consummated and perfected*, in respect both of Soul and Body, in *Heaven*. There the Promise of the Covenant, is to receive its full Accomplishment; of which Believers now have the *Earnest*, which is not only a *Part* of the Thing promised, but an *Affurance* of the whole.

II. For a more particular View of the Promise of eternal Life to the Elect, it may be considered in three Periods; (1) Before their Union with Christ; (2) From their Union with Christ, until Death; and (3) From Death, thro' Eternity. Of the Operation of the Promise, in the first and the last of these Periods, we know but little; and indeed not much of it, in the middle Period. For it is like a River, issuing from a hidden Spring, and running far under Ground; then, rising above Ground, and running on, till it go forth into the Ocean. The hidden Spring, from whence the Promise of eternal Life to the Elect, issueth forth, is, God's free Grace, which was given us in Christ Jesus, before the World began, 2 Tim. i. 9. It runs under Ground, undiscernible even to the Parties themselves, till the Moment of their Union with Christ, in effectual Calling; then rising, it runs on, as it were, above Ground, in visible Streams, until Death; and thereafter, it runs full and perspicuous thro' the Ages of Eternity. We shall take a View of the great Lines of the Promise, in these its several Periods.



PERIOD I.

Before Union with Christ:

If we consider the Promise of eternal Life to the Elect, as standing in the Covenant, and as accomplish'd to them, and having its Effect on them, before their Union with Christ; we may perceive two great Lines in it: Namely, a Promise of their

Preservation, and a Promise of the Spirit ; of which
in order.

I. The Promise of PRESERVATION.

The Promise of eternal Life to the Elect, in the Covenant, comprehends a Promise of their PRESERVATION, till the happy Moment of their spiritual Marriage with Jesus Christ, wherein they shall be settled in a State of Grace. Ezek. xvi. 6. And when I passed by thee, and saw thee polluted in thine own Blood, I said unto thee when thou wast in thy Blood, live. Heb. I said to thee, live in thy Blood ; as several approven Versions do read it. In this illustrious Passage of Scripture, is shewed, under the Similitude of an exposed or out cast Infant, the natural State and wretched Condition, in which God found Israel, and finds all the Elect ; the former being a Type of the latter. There is a Twofold passing by this wretched Out cast, and these at two very distant Times, intimated by the Holy Ghost. The first, on the Day she was born and cast out, Ver. 4, 5, 6. The second, after she was grown, and become marriageable ; at what Time she was actually married, Ver. 7, 8. The former refers to the Time of the Elect's coming into the World in their natural State, not only as born into it, but as beginning to act in it as rational Creatures : The latter, to the Time prefixt in the eternal Purpose, when, by Means of the Law in the Hands of the Spirit of Bondage, their Breasts, as it were, are fashioned, in the Work of Conviction ; upon which ensues their spiritual Marriage with Christ. But, how is the Out cast preserved in the Interval, that she

she perisheth not in her wretched Condition ? Why ; tho' no *Hand* was laid upon her, yet a *Word* was spoken, which secur'd her *Life* in a Case *naturally* deadly. At the FIRST passing by her, in the Day she was born and cast out, God said to her, live in thy *Blood*: That is, " notwithstanding that thou art lying in the open Field, in thy *Blood*, thy Navel not dressed, so that according to the Course of Nature, thy *Blood* and Spirits must quickly fail, and this thy Birth-day must be thy Dying-day ; yet, I say unto thee, LIVE : Thou shalt not die in that Condition, but grow up in it, being preserved till the happy Moment of the design'd Marriage." And this is the *Promise* of the Elect's PRESERVATION in their natural State. And it hath two great Branches : One respecting their *natural Life* ; another, respecting their *spiritual Death*. The

First is a *Promise* of the Continuation of their *natural Life*, till such Time as they be made Partakers of *Life in Christ Jesus*. GOD has said it ; they shall live, tho' in the *Blood* of their natural State. So it is not possible, they should die before that Time, whatever Dangers they are brought into ; even tho' a thousand should fall at their Side, and ten thousand at their right Hand : For by the *Promise* of the Covenant, there is an *unseen Guard* about them, to defend them. 'Tis in virtue hereof, that all along during the Time they are in that State, they are *preserved*, whether in the Womb, or coming out of it, or in all the Dangers of Infancy, Childhood, Youth, or whatsoever Age they arrive at therein. This is it, that so long as they are unconverted, doth so often bring them back from the Gates of Death ; returning them in Safety, when either by

Diseases, or other Accidents, they're past Hope in their own Eyes, and in the Eyes of Friends and Physicians. Tho' the elect *Thief* was, in his natural State, nail'd to the Cross ; yet *Death* had no Power to come at him, so as to separate his Soul from his Body, till such Time as he was once *united* to Christ by *Faith*, and made Partaker of a new Life in him. The

Second is a *Promise* of keeping the *Grave-stone* from off them in their *spiritual Death*. The *Grave-stone* is the *Sin against the Holy Ghost*, the unpardonable Sin ; which, on whomsover it is laid, makes their Case, from that Moment, irrecoverable, that thenceforth they *can never rise* from spiritual Death to Life, *Mark iii. 29 He that shall blaspheme against the Holy Ghost, bath NEVER Forgiveness.* But, altho' the Elect in their natural State, being *dead in Sin* as well as others, may thro' the Activity of reigning and raging Lusts, so rot in their Graves as to be most abominable in the Eyes of God and all good Men ; yet, because of the *Promise* of the *Covenant*, it is not possible, that *that Grave-stone* should be laid on them. There's an *invisible Guard* set on their *Souls*, as well as on their *Bodies* : And so it is infallibly prevented, as may be learnt from that Expression of our Saviour, *Mat. xxiv. 24 Insomuch that (if it were possible) they shall deceive the very Elect.* While they are *Satan's Captives*, he may drive them to a prodigious Pitch of Wickedness. So did he with *Manasseh*, and *Paul* : But, as far as he had carried them, he could not carry them toward *that Step*.

This *Promise* of the Elects *Preservation*, as it is, with the Rest, founded on the Obedience and Death of Christ ; whereby *eternal Life* was purchased for them,

them, and consequently *these* Benefits in particular, failing which they would be ruined for ever : So it is a-Kin to, and seems to be grafted upon, the *Promise of Assistance* made to Christ in the Covenant ; by which a Divine Support was ensur'd to him, during all the Time, the Sins of the Elect, and the Wrath of God for them, should ly upon him. And at this Rate, the Case of the Head, and of the Members, was jointly provided for in the Covenant.

II. *The Promise of the SPIRIT.*

The *Promise of eternal Life* to the Elect, comprehends also a *Promise of the Spirit of Life* to be communicated to them and each one of them, at the Nick of Time prefixt in their Cases respectively, in the eternal Counsel ; that is, the Time appointed to be *the Time of Love*, the Dawning of the Day of Grace to them, however long and dark their Night may be. This Promise is found Isa. xliv. 3 *I will pour my Spirit on thy Seed.* Ezek. xxxvi. 27 *I will put my Spirit within you.* The Elect of God being, even as the Rest of Mankind, dead in Sin, thro' the Breach of the first Covenant, could not be recovered, but thro' a Communication of the *Spirit of Life* to them : But *that* Spirit they could not have from an unattoned God. Wherefore, in the Covenant, Christ undertook to fulfil all Righteousness in their Name, thereby to purchase the *Spirit* for them : Upon which was made the *Promise of the Spirit*, the leading Fruit of Christ's Purchase ; called therefore the *Father's Promise* by Way of Eminency, Luke xxiv. 49. In Token hereof the great Out-pouring of the *Spirit* was at Christ's Ascension ;

when he as our great High-priest, carried in the Blood of his Sacrifice, into the most holy Place not made with Hands, *Acts* ii. For, as the Fire which was set to the *Incense*, on the Golden Altar, the Altar of Incense, was brought from off the Brazen Altar, the Altar of *Burnt-offering* in the Court of the Temple: So the *Spirit*, which causeth dead Sinners to live, issueth from the *Cross* of Christ, who suffered without the Gate.

Now of the *Promise of the Spirit*, there are two chief Branches; namely, the *Promise of spiritual moral Life*, and the *Promise of Faith*.

First, The *Promise of spiritual MORAL Life*, in virtue whereof the Soul morally dead in Sin, is raised to *Life* again, through the *Spirit of Life* communicated unto it from Heaven. This is the Beginning, the very first of the *eternal Life* it self promised in the Covenant. It is the lighting of the sacred *Lamp of spiritual Life* in the Soul, which can never be extinguished again, but burns for evermore thereafter. This *Promise* we have *Isa.* xxvi. 19. *Thy dead Men shall live*: And it belongs to the *Promise of the Spirit*, as appears from *Ezek.* xxxvii. 14. *And I shall put my Spirit in you, and ye shall live*.

The *Effect* of it is, the quickning of the dead Soul, by the *Spirit of Christ* passively received, *Eph.* ii. 5. *When we were dead in Sins* (God ver. 4) hath quickened us. This is the same with the *RENEWING* in *effectual Calling*, whereby we are enabled to embrace *Jesus Christ*, mentioned in our *Shorter Catechism* on that Question. And it is fitly called by some *Divines*, the *first Regeneration*, agreeable to the Stile of the holy Scripture, *John* i. 12. *But as many as RECEIVED him, to them gave he Power to become the Sons*

Sons of God, even to them that BELIEVE on his Name : ver. 13 Which WERE BORN, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of GOD. Sinners in their natural State, ly dead, lifeless, and moveless ; they can no more believe in Christ, nor repent, than a dead Man can speak or walk : But in virtue of the Promise, the Spirit of Life from Christ Jesus, at the Time appointed enters into the dead Soul, and quickens it ; so that it is no more morally dead, but alive, having new spiritual Powers put into it, that were lost by Adam's Fall.

Secondly, The other chief Branch of the Promise of the Spirit, is the Promise of FAITH ; to wit, That Christ's spiritual Seed shall believe in him, come unto him, and receive him, by Faith. Psal. cx. 3 *Thy People shall be willing in the Day of thy Power.* and Psal. xxii. 31 *They shall come.* God hath promised, that upon the shedding of the Blood of his Son, for the Satisfaction of Justice, there shall spring up in the Earth, after that costly watering, a plentiful Seed to the satisfying of his Soul Isa. liii. 10. And therefore, whoever they be that believe not, all these who were represented in the Covenant shall infallibly be brought to believe, as our Lord himself, upon the Credit of this Promise, doth declare, John vi. 37 *All that the Father giveth me, shall come to me.* Now this also belongs to the Promise of the SPIRIT, who is therefore called the Spirit of Faith 2 Cor. iv. 13. as being the principal efficient Cause thereof, Zech. xii. 10.

The Effect of this Promise, is actual believing produced by the quickning Spirit, in the Soul, immediately out of the spiritual Life, given to it by the Communication of himself thereto, John v. 25
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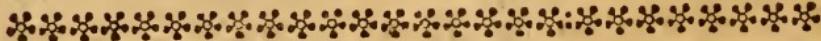
The Dead shall bear the Voice of the Son of God ; compared with Chap. i. 12, 13. 2 Cor. iv. 13. As receiving Christ *passively*, the Sinner that was spiritually dead, is quickned ; so being quickned, he receives Christ *actively*. Christ comes into the dead Soul, by his Spirit : And so he is *passively* received ; even as one, having a Power to raise the Dead, coming into a House, where there's none but a dead Man ; none to open the Door to him, none to desire him to come in, nor to welcome him. But Christ being *thus* received, or *come* in, the dead Soul is quickned, and by *Faith* embraceth him ; even as the Restorer of the dead Man to Life, would immediately be embraced by him, and receive a thousand Welcomes from him, who had heard his Voice and lived. When Christ in the Womb of his Mother, entred into the House of Zacharias, and she saluted Elisabeth the Mother of John the Baptist, he the Babe in Elisabeth's Womb, leaped as at the Entrance of Life : So doth the Soul, in *actual believing*, at Christ's coming into it, by his Spirit. As God breathed into the first Man the *Breath of Life*, and he became a *living Soul*, who was before but a lifeless Piece of fair Earth ; that is, God put a *Spirit*, a *Soul*, into his Body, which immediately shewed itself, in the Man's *breathing* at his Nostrils : So Jesus Christ, in the *Time of Loves*, puts his *Spirit* into the dead Soul, which immediately shews itself *alive*, by *believing*, receiving and embracing him, known and discerned in his transcendent *Glory*. And thus the *Union* betwixt Christ and the Soul, is compleated ; Christ first *apprehending* the Soul, by his *Spirit* ; and then, the Soul thus apprehended and quickned, *apprehending*.

prehending him again in the Promise of the Gospel, by Faith.

Now the *Promise of the Spirit*, in both Branches thereof, is grafted upon the *Promise of a Resurrection from the Dead*, made to Christ ; and 'tis so interwoven therewith, that there's no separating of them. The *Promise of his Resurrection*, like the *Oil on Aaron's Head*, runs down to the *Skirts of his Garments*, in the *Promise of quickning his Members*, too. Herein the Scripture is very plain. Isa. xxvi. 19 *Thy dead Men shall live, together with my dead Body shall they arise.* Eph. ii. 5 *Even when we were dead in Sins hath quickned us together with Christ.* Our Lord Jesus, in the eternal Covenant, became the *Head of a dead Body*, to wit, of the Body of Elect Sinners dead in Sin ; and that, to the End he might restore it to *Life*. And being *legally united with that Body*, that so Death might have *Access* to spread itself, from *it*, unto *him*, in due Time ; he had the *Promise of a Resurrection*, both for himself and his Members, made unto him. The appointed Time being come, *Death* drew together its whole Forces, and made an Attack upon the *Head of the Body*, which *alone* remained alive. It stung him to the Heart, upon the *Cross*, and laid *him* too in the *Dust of Death* : And so it had them all *dead* together, *Head and Members*. Thus the *Condition of the Covenant*, was fulfilled. Now the *Promise* comes next, in its Turn, to be fulfilled; particularly, the *Promise of a Resurrection* : Namely that, *Death* having exhausted all its Force and Vigor on the *Head*, he should be raised again from the *Dead* : And that, as *Death* had spread itself from the *Members*, into the *Head*; so *Life*, in its Turn, should spread itself from the *Head*, into the *Members*, *they*,

they, together with his dead Body, arising. It was in virtue hereof, that the Spirit or Soul that animated Christ's Body, and which he yielded up upon the Cross (*Matth. xxvii. 50*) shewed by his breathing out his last there (*Luke xxiii. 46 Gr.*) was returned again into his blessed Body; whereupon he came forth out of the Grave. And it is in virtue of the same, that the *Spirit of Life* returns into the dead Souls of the Elect again; upon which, they *live and believe*. The Time of the Return of the Spirit, both into the *Head*, and into the *Members*, was prefixt in the Covenant, respectively: So that, as it was not possible, Christ should be held in the Grave, after three Days; even so it is not possible, that his Elect should be held in the Bonds of spiritual Death, after the Time prefixt for their Delivery. *Hos. vi. 2 After two Days will he revive us, in the third Day he will raise us up, and we shall live in his Sight.*

And thus the *Promise of eternal Life* to the Elect, works in this dark Period of their Days; which dark Period ends here. It appears now, and runs above Ground ever after.



PERIOD II.

From Union with Christ, until Death:

CONSIDERING the *Promise of eternal Life* to the Elect, as it is accomplisht to, and hath its Effect on, them, from their *Union with Christ, until Death*; the great Lines to be perceived therein, are the *Promises (1) Of Justification,*

tion, (2) Of a new and saving Covenant relation to God, (3) Of Sanctification, (4) Of Perseverance, and (5) Of temporal Benefits; of the which in order.

I. The Promise of JUSTIFICATION.

The Promise of eternal Life to the Elect, comprehends the Promise of Justification to be conferred on them, and each one of them, being united to Christ thro' the Spirit. This is found Isa. liii. 11 *By his Knowledge shall my righteous Servant justify many.* Chap. xlv. 25 *In the Lord shall all the Seed of Israel be justified.* It is the leading Promise of this Period: And the Effect of the Accomplishment thereof, is, That the Soul legally dead under the Sentence of the Law, or Curse of the broken Covenant of Works, is caused to live again accordingly, as it is written, *The Just shall live by Faith* Rom. i. 17. And this is the Beginning of that Life, which is received from Christ by Faith, and is mentioned John v. 40 *Ye will not come to me that ye might have Life.* Chap. vi. 57 *He that eateth me, even he shall live by me.* There is a Life received from Christ before Faith, whereby one is enabled to believe, of which we have already spoken: And there is a Life received from Christ through Faith, according to John xx. 31 *That believing ye might have Life through his Name.* And this last is, according to the Scripture, eternal Life too, Chap. v. 24. *He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation; but is passed from Death unto Life.*

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174. The Promise of *Justification*.

The Elect of God, lying under the Breach of the first Covenant, were *dead in Law*, as being under the Curse. They could not be restored, to *Life* in the Eye of the *Law*, but upon the fulfilling of the Righteousness of the *Law*; the which they not being able to do for themselves, Christ in the Covenant undertook to do it for them: And thereupon was made the Promise of their *Justification*. This Promise taking Effect, upon their *believing*, the Curse is removed; and they are actually and personally *justified*. Thus they are restored, to *Life* in the Eye of the *Law*: Which Kind of *Life*, received by Faith, is *everlasting*; forasmuch as, according to the Covenant, the Curse can never return upon them, for shorter or longer Time, Isa. liv. 9 *As I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee.*

Of the Promise of *Justification*, there are two Branches; namely, the Promise of *Pardon*, and of *Acceptance*.

First, The Promise of *Pardon* of Sin, whereby the Guilt of eternal Wrath is done away. Heb. viii. 12 *Their Sins and their Iniquities will I remember no more.* The Sins of the Elect being, in the eternal Covenant, imputed to and laid on Christ; who becoming legally one with them, transferred their Debt on himself, and undertook to pay the same: A Promise was thereupon made of *Pardon* to them, and each one of them. Now as soon as they are mystically and *really* united to him by Faith, by Means of that *Union* they have *Communion* with him in his Righteousness: Whereupon his perfect Satisfaction is imputed to them; and upon the Account of it alone, and not any Deed of theirs what-

whatsoever, the free Promise is accomplished, and the Pardon actually bestowed on them, according to the eternal Agreement, Eph. i. 7 *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

Here is Life from the Dead ; a Pardon put into the Hand of the condemned Man, disarming the Law of its condemning Power, and Death of its Sting, as to him ; causing him to lift up his Head from off the Block, and go away with Acclamations of Praise of the King's Mercy, and his Son's Merit. And 'tis eternal Life : For all his Sins past, present, and to come, are pardoned, as to the Guilt of eternal Wrath ; a formal Remission of these of the two former Kinds being granted, and a not imputing of these of the latter Sort, as to that Guilt, being secured, as the Apostle teacheth Rom. iv. 7 *Blessed are they whose Iniquities ARE FORGIVEN, and whose Sins ARE COVERED.* ver. 8. *Blessed is the Man to whom the Lord WILL NOT IMPUTE Sin :* And God will never revoke his Pardons, Chap. xi. 29 *For the Gifts and Calling of God are without Repentance.*

Secondly, The other Branch of the Promise of Justification, is the Promise of Acceptance of their Persons as righteous in the Sight of God, according to that Isa. xlii. 21 *The Lord is well pleased for his Righteousness Sake :* Compared with Matth. iii. 17 *This is my beloved Son, in whom I am well-pleased :* And Eph. i. 6 *He hath made us accepted in the Beloved.* A holy righteous God, whose Judgment is according to Truth, cannot accept Sinners as righteous, without a Righteousness, even a perfect Righteousness : They that are not truly righteous in Law, can never pass for righteous, but for unrighte-

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unrighteous ones, in the View of his piercing Eye : *For in thy Sight*, says the Psalmist, *Psal. cxliii. 2,* *shall no Man living be justified*; to wit, by the Deeds of the Law, or inherent Righteousness which is imperfect, as the Apostle expounds it *Rom. iii. 20*. But our Lord Jesus having in the Covenant, undertaken to fulfil all Righteousness for them, who of themselves could fulfil no Righteousness; a Promise was thereupon made, to accept them as righteous upon the Account of his Surety-Righteousness, which becomes truly theirs through Faith, and that by a double Right. (1) By Right of free Gift received : Inasmuch as Christ's Righteousness being made over, in the Gospel, as Heaven's free Gift to Sinners, the Gift is by Faith actually claimed and received ; whence it is called the GIFT of Righteousness (*Rom. v. 17*) revealed unto Faith (Chap. i. 17) namely to be believed on, and so received. (2) By Right of Communion with Christ : Inasmuch as Sinners being united with him by Faith, have thereby Communion, or a common Interest, with him in his Righteousness, *Philip. iii. 9* *And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ.* Upon these Grounds, the Holiness of Christ's Nature, the Righteousness of his Life, and the Satisfaction made by his Death and Sufferings, being the constituent Parts of that Righteousness, are, according to Truth, imputed to the Believer, or legally reckoned his: And upon the Account thereof precisely, he is accepted of God as righteous, being made the Righteousness of God IN HIM *2 Cor. v. 21.* *The Righteousness of God being UPON all that believe Rom. iii. 22.*

Here's

Here's *Life* to the Soul, Righteousness unto *Justification of Life* Chap. v. 18, an everlasting Righteousness Dan. ix. 24. a Garment that never waxeth old, is never rent, nay nor sullied; but always continues in its original Lustre, from the Moment that it is put on. Wherefore the *Life* must needs be ETERNAL, *Grace* must needs reign through that Righteousness unto eternal *Life* Rom. v. 21; for being once put on, it is never put off again, for one Moment, in Time nor Eternity.

Now the *Promise* of *Justification*, in both Branches thereof, is grafted upon the *Promise* of *Justification* made to Christ. The *Condition* of the Covenant being fulfilled, the *Head* is *justified* according to the *Promise*; and then, the *Members* in him. *First*, The Mediator gets up his Discharge, for the whole Debt: And then, they pleading it, by Faith, for their own Behoof, are discharged in their own *Persons*.

II. *The Promise of a new and saving COVENANT-RELATION to God.*

The *Promise* of eternal *Life* to the Elect, doth also comprehend the *Promise* of a new and saving *Covenant-relation to God*, which they and each one of them being *justified* shall be brought into, Hos. ii. 23 *I will say to them which were not my People, Thou art my People; and they shall say, Thou art my God.* Dying both morally and legally, thro' the Breach of the first Covenant, they fell under a relative Death too; whereby the blest Relation between God and them was dissolved: And it could not be constituted again, while they lay under the condemnatory Sentence of the Law. But upon

Christ's undertaking, in the Covenant, to bring in an everlasting Righteousness, the Price of the Redemption of all saving Benefits, this *Promise* was made. Wherefore they being come to Christ by *Faith*, united with him, and *justified* thro' his Righteousness, which they partake of *in him*; God meets them *there*, even *in Christ* the appointed Meeting-place: And *there*, with the Safety of his Honour, he takes them by the Hand, and joins them again in a saving *Relation*. Thus they have a relative *Life*, according to that, *Psal.* xxx. 5 *In his Favour is Life*. The which *Life* is eternal: Forasmuch as the *Relation* is for ever indissoluble; the Bond of the second Covenant, being so much surer, than the Bond of the first, as the *second Adam's* Undertaking was surer, than the *first Adam's*.

Now of this *Promise*, there are three chief Branches; namely, the *Promise* of *Reconciliation*, of *Adoption*, and of *God's being their God*.

First, The *Promise* of *Reconciliation* between God and them, *Ezek.* xxxvii. 26 *I will make a Covenant of Peace with them, it shall be an everlasting Covenant*. They were by Sin, in a State of Enmity with God: On their Part, there was a real Enmity against God; on God's Part, a legal Enmity against them, such as a Judge hath against a Malefactor, whom notwithstanding he may dearly love. But Jesus Christ having undertaken, in the Covenant, to expiate their Guilt, by the Sacrifice of himself, the Father made a *Promise* of *Peace and Reconciliation* with them, thereupon. Hence we are said to be *reconciled to God by the Death of his Son Rom. v. 10*; inasmuch as by his Death and Suffer-

Sufferings, he purchased our Reconciliation, which was promised on these Terms.

Now this Promise is accomplish'd to the *justified* Sinner : Being *pardon'd*, he is brought into a State of *Peace* with God, as saith the Apostle Rom. v. 1. *Being justified by Faith, we have Peace with God.* God lays down his *legal Enmity* against him, never to be taken up again. And more than that, he takes him into a Bond of *Friendship*; so that he is not only at *Peace* with God, but is the *Friend* of God, Jam. ii. 23. *Abraham believed God, and it was imputed unto him for Righteousness: and he was called the Friend of God.*

This Promise is grafted upon the Promise of *Acceptance* and *Justification* made to Christ. For his Sacrifice being *accepted*, as well-pleasing to God, and he *discharged* of the *Debt* he became *Surety* for; the *Reconciliation*, as well as the *Pardon*, of these united to him by *Faith*, natively follows there-upon. 2 Cor. v. 19 *God was in Christ reconciling the World unto himself, not imputing their Trespasses unto them.* Eph. i. 6 *He hath made us accepted in the Beloved: ver. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins.*

Secondly, Another Branch of this Promise, is, the Promise of their *Adoption* into the Family of God, Hos. i. 10 *It shall be said unto them, ye are the Sons of the living God.* And this is more than the former; as it is more to be *One's Son*, than to be his *Friend*. We have before declared, how all Mankind was, by the first Covenant, constitute God's *bired Servants*; and by the Breach of that Covenant, *Bond-servants* under the Curse; And, how Christ transferred that State of *Servitude* of his spiritual Seed, on himself. Now upon Considera-

tion of his taking on him the *Form* of a *Bond-servant* for them, the *Promise* of their *Adoption* into the Family of God, was made. He was made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. iv.

4, 5.

And being *justified* by Faith, and reconcil'd to God, it is accomplished to them: Forasmuch as then, Christ's *Service* is imputed to them, and a Way is opened withal for their Admission into the Family of God, through their *actual Reconciliation* to him. Rom. v. 1. *Being justified by Faith, we have Peace with God, through our Lord Jesus Christ.* ver. 2 *By whom also we have Access by Faith into this Grace wherein we stand.* John i. 12. *As many as received him, to them gave he Power to become the Sons of God.* Then are they taken, as *Children*, into the Family of Heaven: God becomes their *Father* in Christ; and they his *Sons* and *Daughters*, to abide for ever in his House, John viii. 35. And so they have a Right to all the Privileges of that high Relation.

Now this *Promise* is grafted upon the *Promise* made to Christ, of a new Kind of *Interest* in God as his *Father*; according to that John xx. 17 *I ascend unto my Father and your Father.* For by the Spirit of Adoption, we call God our *Father*, in the Right of Jesus Christ our elder Brother, spiritual Husband and Head.

Thirdly, The last Branch is the *Promise* of God's being *their God*, Heb. viii. 10 *I will be their God.* This is more than *Reconciliation*, and *Adoption*: It is the Height of the Relation to God, which a sinful Creature could be advanced unto. They were by Nature *without God* Eph. ii. 12. But forasmuch

as

as the Son of God did, in the Covenant, undertake to give himself for them, in their Nature perfectly to satisfy the Law, in his holy Birth, righteous Life, and exquisite Death; a Ransom of infinite Value, quite beyond all created Things whatsoever, Graces, Pardons, Heavens: There was made, upon that Consideration, a Promise of God's giving himself to them, as the adequate Reward of that Service; which being performed by the Mediator, this Reward was purchased for them. Hence, God saith to Abraham Gen. xv. 1 *I am thy exceeding great Reward.*

Now to the Believer being justified, reconciled, and admitted into the Family of God, this Heritage falls, in Accomplishment of this Promise, Rom. viii. 17 *And if Children, then Heirs, Heirs of God.* Gal. iv. 7 *And if a Son, then an Heir of God through Christ;* God himself being the Heritage. He becomes their God: They have a Right to him, and are possit of him, as their own Property; a Property, which the Thought of Men and Angels cannot fully reach the Contents of. Not only are all the Works and Creatures of God, in the Heavens, Earth, and Seas, theirs, 1 Cor. iii. 22 *All are yours:* But himself is theirs; which is more than all that, as the Bridegroom is more than all his Marriage-robcs, or his large Possessions. All his Attributes are theirs; his infinite Wisdom to direct them, his Power to afford them Protection, his Justice to make all the Benefits purchased by Christ for them forthcoming to them, his Holiness to transform them into the same Image, his Mercy to pity and succour them, his Grace to deal bountifully with them, his Faithfulness to fulfil all the Promises to them in their Time, and his All-sufficiency

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render them complatly happy. He is theirs in all his Relations ; their Shepherd, Provisor, Protector, King, Husband, Head, and whatever may contribute to their Happiness. All the Persons of the glorious Trinity are theirs : The Father is theirs, the Son is theirs, and the Holy Spirit is theirs, Isa. liv. 5
For thy Maker is thine Husband (the Lord of Hosts is his Name ;) Heb. Thy Makers are thine Husbands ; Jehovah Sabaoth is his Name.

This rich Promise is grafted upon the Promise made to Christ, of a new Kind of Interest in God, as his God, John xx. 17 *I ascend to my God, and your God.* God being the Mediator's God, by Purchase, he becomes our God in him. Christ having performed the Condition of the Covenant, falls Heir to the great HERITAGE ; and we fall to it also in him, being Heirs of God, Joint-heirs with Christ, Rom. viii. 17.

III. The Promise of SANCTIFICATION.

In the Promise of eternal Life to the Elect, is comprehended in like Manner the Promise of their Sanctification, Ezek. xi. 19 *I will take the stony Heart out of their Flesh, and will give them an Heart of Flesh :* ver. 20 *That they may walk in my Statutes.* See Joel iii. 17, 21. Heb. viii. 10. Thro' the Breach of the first Covenant, they lost the Image of God : Their whole Faculties were so deprav'd, that they could neither do, speak, nor think any Thing truly good and acceptable to God : They were by Nature altogether *unholy* ; unclean, loathsome, and abominable, in their Nature, Heart, and Life. And it was quite beyond their Power to make them-

themselves *holy* again : For, mending of their Nature could not effect it ; it behoved to be *renewed*. Eph. iv. 23. And the *Curse* of the Law, lying upon them, extinguisht all saving *Relation* between God and them ; and so block'd up all saving *Communication* with Heaven : For, it barred in Point of *Justice*, all *sanctifying Influences* from thence ; these being the greatest Benefit they were capable of, as *assimilating* the Creature unto God himself, or rendring it *like* him. The *Curse* fixed a *Gulf* twixt God and them, so that *sanctifying Influences* could not pass, from him, unto them ; more than their *unholy Desires* and *Prayers* could pass, from them, unto him. So the fallen Angels always were, and the Damned now are, beyond all Possibility of *Sanctification*, or of receiving *sanctifying Influences* from Heaven ; there being no Remedy to remove the *Curse*, neither from the one, nor from the other. And in this Case all *Adam's Posterity* had lain for ever, had not Jesus Christ, as the Head of the Elect, undertaken in the second Covenant, to remove that *Bar*, to fill up that *Gulf*, and to found a new saving *Relation* between God and them, thro' his own Obedience and Death. But upon that Undertaking of the Mediator, the Father did by *Promise* ensure their *Sanctification* ; that Christ's People should be willing in the Day of his Power, in the Beauties of Holiness, Psal. cx. 3 ; and that a Seed should serve him Psal. xxii. 30.

And this *Promise*, the Promise of *Sanctification*, is indeed the *chief* Promise of the Covenant, made to Christ for them : Among the rest of that Kind, it shines like the Moon among the lesser Stars. *Sanctification* is the very *chief* subordinate End of the Covenant of Grace, standing therein next to

the Glory of God, which is the chief and ultimate End thereof. The Promise of it, is the Centre of all the rest of these Promises. All the foregoing Promises, the Promise of *Preservation*, the *Spirit*, the first *Regeneration* or quickning of the dead Soul, *Faith*, *Justification*, the new saving *Relation to God*, *Reconciliation*, *Adoption*, and *Enjoyment of God as our God*, do tend unto it as their common Centre, and stand related to it as *Means to their End*. They are all accomplished to Sinners, on Design to make them *holy*. And all the subsequent Promises, even the Promise of *Glorification* itself, are but the same Promise of *Sanctification* enlarged and extended : They are but as so many Rays and Beams of Light, shooting forth from it as the Centre of them all.

This appears from the scriptural Descriptions of the *Covenant*, in the promissory Part thereof respecting the Elect Luke i. 73 *The Oath which he sware to our Father Abraham*, ver. 74 *That he would grant unto us, that we being delivered out of the Hands of our Enemies, might serve him without Fear*, ver. 75 *In Holiness and Righteousness before him, all the Days of our Life*. Here is the Oath, or Covenant sworn, to *Abraham* as a Type of Christ; wherein his Seed's serving the Lord in *Holiness*, is held forth as the chief Thing sworn unto the Mediator by the Father ; and their *Deliverance* from their *Enemies*, as the Means for that End. See *Heb. viii. 10, 11, 12*, where God's writing his Law in their Hearts, is set on the Front, as the first Thing in the Divine Intention, tho' the last in Execution, as appears by comparing the 10th and 12th Verses. This Matter is also evident from the Nature of the Thing. For, the great Thing Satan aim'd at, in seducing our first

first Parents, was the Ruine of the *Image of God* in them, that so Mankind might be no more like God, but like himself: And the Mystery of God, for the Recovery of Sinners, is then finished, when *Holiness* is brought in them to Perfection in Heaven, and not till then.

From all which, one may plainly perceive, that the *Sanctification* of all that shall see Heaven, is secur'd in the *Covenant*, upon *infallible* Grounds, beyond all *Possibility* of Failure: And that the *Unholy* have no saving Part nor Lot in the *Covenant*; and that the less *holy* any Man is, the less is the *Covenant*-promise accomplisht to him. For the *Sanctification* of Sinners is the great Design of that Contrivance: 'Tis that which the *Father* and the *Son*, looking therein to them, had *chiefly* in their View: And the *Promise* thereof is the *capital* *Promise* of the *Covenant*, respecting them; being, as it were, written in great Letters.

Now, at the Time appointed for every one, in the eternal Council, this *Promise* is accomplisht. The Sinner being *justified* by *Faith*, and taken into a saving *Relation* to God, being *reconcil'd*, *adopted*, and made an *Heir of God* through Christ, is *sanctified*. The Bar being removed, the Gulf filled up as to him, his saving Interest in, and Relation to, a holy God, being established; the *Communication* between Heaven and the Sinner, is opened, and *sanctifying Influences* flow amain, to the *sanctifying* of him throughout.

This is, by some Divines, called the *second Regeneration*, agreeable to the Scripture, Tit. iii. 5. *He saved us by the washing of Regeneration, and renewing of the Holy Ghost*, compared with Eph. v. 26. *That he might sanctify and cleanse it with the*

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the washing of Water. 2 Cor. v. 17 If any Man be in Christ, he is a new Creature; namely, being created in Christ Jesus unto good Works, as the Apostle himself explains it Eph. ii. 10. And as in Regeneration taken strictly for the quickning of the dead Soul, and called the first Regeneration, new vital Powers are given: So in Regeneration taken largely for the forming of the new Creature in all its Parts and distinct Members, which is called the second Regeneration, there are new Qualities and Habits of Grace infused; and it is the same with the second Renewing, mentioned in our Shorter Catechism, on the Head of Sanctification, "whereby we are renewed in the whole Man, after the Image of God."

The Matter lies here. The Sinner being by Faith united to Christ, through the Communication of the quickning Spirit from Christ unto him; and thereupon justified, reconciled, adopted, and made an Heir of God: There is a Measure of every Grace, even the Seeds of all saving Graces, derived from, and communicated out of, the Allfulness of Grace in the Man CHRIST the Head, unto the Sinner as a Member of his, by the same Spirit dwelling in the Head and Members. Hereby the Man is not only a spiritually living Creature, but an all-new Creature, sanctified wholly or throughout, renewed in the whole Man, after the Image of God. For, the immediate Effect of that Communication of Grace from Christ, must be the sealing of the Person, with the Image of Christ: Forasmuch as he receives Grace for Grace in Christ, as the Wax doth Point for Point in the Seal. So that the restored Image of God, is expressed on us, immediately from CHRIST the second Adam, who is the Image of the

the invisible God : Even as Eve was made after God's Image, being made after Adam's, according to Gen. ii. 28 *I will make him an Help meet for him*; Marg. *As before him*, that is, in his own Likeness, as if he sat for the Picture. Compare 1 Cor. xi. 7 *He (to wit, the Man) is the Image and Glory of God: But the Woman is the Glory of the Man.* Ver. 8. *For the Man is not of the Woman: But the Woman of the Man.* And 2 Cor. viii. 23 *Our Brethren are the Messengers of the Churches, and the Glory of Christ.* And thus our uniting with Christ, through the Spirit, by Faith, issues in our becoming one Spirit, that is of the same spiritual holy Nature, with him ; as really as Eve was one Flesh with Adam, being formed of him, of his Flesh and of his Bones, Gen. ii. 23, to which the Apostle alludes, in the Matter of the *mystical Union* between Christ and Believers, Eph. v. 30 *For we are Members of his Body, of his Flesh, and of his Bones.*

This is the Scripture-account of the Matter : According to which the *Sanctification* of a Sinner hath a special Relation to *Jesus Christ*, and his *Spirit* ; depends withal on our *relative State* in the Divine Favour ; and so is no less a Mystery, than our *Justification*. As the *Depravation* of human Nature, hath always been so manifest, that it could not escape Observation in the World : So, in all Ages, Men have been aiming to discover and compass the *Cure* thereof, in a right Use they apprehended they could make of their *rational Faculties*. The Issue whereof hath always been, at best, but an outward *Show* and *Semblance* of *Sanctification*, going under the Name of *moral Virtue*, having no special Relation to *Jesus Christ* and his indwelling *Spirit* ; but, such as it is, made the *Foundation* of Men's

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Men's relative State in the Favour of God. And since the World, by their Wisdom knew not GOD; it is not at all strange, the Produce of their Wisdom, in the Matter of Sanctification, or Assimilation to his Image, lies so wide of the true Sanctification, acceptable to him, discovered in his Word. Truly 'tis there only we can learn the Mystery of the Sanctification of a Sinner. And there it is reveal'd, that that great Work is wrought by the Spirit, on the Souls of Men in a State of Union with Jesus Christ, and after believing, Eph. i. 13 In whom also AFTER that ye believed, ye were sealed with that holy SPIRIT of Promise. It necessarily depends on our Union with Christ, in that we are sanctified IN Christ Jesus, as Members of his Body, 1 Cor. i. 2; Created IN Christ Jesus unto good Works. And Faith is the instrumental Cause of our Sanctification, being we are sanctified by Faith Acts xxvi. 18: For thereby it is, that of his Fulness we receive Grace for Grace (John i. 16) the which is communicate to us, by his Spirit, who glorifies him, by reforming us after his Image, by Means of that Communication of Grace from Christ unto us, John xvi. 14 He shall glorifie me: For he shall receive of mine, and shall shew it unto you. So Beholding as in a Glass the Glory of the Lord (Christ) we are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord 2 Cor. iii. 18. Thus one being in Christ is made a new Creature; forasmuch as he is such a Stock, as changes the Graft into its own Nature. Therefore if any Man be in Christ, he is a new Creature, Chap. v. 17. For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27. It dependeth also upon our Justi-

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Justification, and Reconciliation with God; inasmuch as the Blood of Christ, with which we are sanctified, according to the Scripture Rev. i. 5. 1 Pet. i. 2, 1 John i. 7. is effective of our Sanctification, as it is the meritorious Cause thereof: And so the sanctifying Virtue of that precious Blood, proceeds from its atoning Virtue; it sanctifies us, because it justifies and reconciles us to God. Heb. ix. 14 How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works to serve the living God? Wherefore saith the Apostle 1 Thess. v. 23 And the very God of PEACE sanctifie you. In like Manner, it presupposeth our Adoption; inasmuch as it is upon our being adopted into the Family of God, that we receive the Spirit of his Son conforming us to his Image as our elder Brother, which is the very Thing wherein our Sanctification doth consist: For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren Rom. viii. 29. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father Gal. iv. 6. We are changed into the same Image, even as by the Spirit of the Lord 2 Cor. iii. 18. And it stands in the same Relation to God's becoming our God, Ezek. xvi. 8 I swear unto thee, and entred into a Covenant with thee, saith the Lord God, and thou becamest mine. Ver. 9 Then washed I thee with Water; Tea I thoroughly washed away thy Blood from thee, and I anointed thee with Oyl.

But altho' in this Work of Sanctification, there is communicate out of the All-fulness of Grace in Christ, a Measure, and that a predominant Measure

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of every Grace ; yet is it not a full Measure of any Grace. Hence it comes to pass, that howbeit we are thereby renewed in the whole Man, yet we are still unrenewed in the whole Man too ; to wit, in respect of two general Parts, thence called the *renewed Part*, and the *unrenewed Part*. For this Communication of Grace, being of *Grace for Grace* in Christ; we are thereby renewed in every particular Part indeed : But the Measure of none of these Graces, being full, in any Soul while here, we are not wholly renewed in any such Part ; but there are Remains of *Corruption*, still indwelling in every such Part, in the *Mind*, *Will*, and *Affections*, and in the *Body* by way of Communication with the *unrenewed Part*. Thus, two contrary Principles, to wit *Grace* and *Corruption*, are in the *sanctified* ; being together in such Sort, that in every particular Part where the one is, the other is there also by it : Even as in the *Twilight*, *Light* and *Darkness* are in every Part of the *Hemisphere*. All which the Scripture doth abundantly declare. For, what we have of this gracious Work upon us, while here, is but *in Part* ; it is not *perfect*, 1 Cor. xiii. 9, 10. Tho' there is a *new Man put on*, there is an *old Man to be put off* Eph. iv. 22, 24. There is *Flesh* as well as *Spirit*, in the best Gal. v. 17 ; who therefore do look forth but *as the Morning Cant.* vi. 10, or, as the Word properly signifies, *as the Dawning* : Yet, as the *Dawning* differs from *dark Night*, they differ thereby from the *unsanctified*, in whom there is no *Light* Isa. viii. 20 Heb. no *Dawning*. See Rom. vii. 14—24. Philip. iii. 21.

Howbeit, forasmuch as it is a predominant Measure of every Grace, that is thus communicate ; this Work

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Work of Sanctification doth issue, in a State of Death unto Sin, and a State of Life unto Righteousness.

First, It issueth in a State of Death unto Sin, or in Mortification. For by Means of that Communication of Grace from Christ the Head, tho' it is not full, the OLD Man of Sin gets his deadly Wound. The reigning Power of the whole Body of Sins is destroyed: Inasmuch as a reigning Principle of Grace is thereby set up in the Believer; and that his Seed remaineth in him, and he cannot sin because he is born of God 1 John iii. 9. *Sin shall not have Dominion over you: For ye are not under the Law, but under Grace.* And the total Pollution, or Defilement, thro' Sin, is by the same Means purged off; inasmuch as the restored Image of God, makes one really and personally pure and clean in the Sight of God, as far as it goes, Tit. iii. 5 *He saved us by the washing of Regeneration, and renewing of the Holy Ghost.* Compare Col. iii. 10 *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* And thus one is put into a State of Death in respect of his unrenewed Part, Col. iii. 3 *For ye are dead.* Rom. vi. 11 *Dead indeed unto Sin.* The which State of Death is such as a crucified Man is in, who being nail'd to the Cross, shall never come down till he have breathed out his last, Gal. vi. 14 *The World is crucified unto me, and I unto the World.* Rom. vi. 6 *Our old Man is crucified with him.*

Secondly, It issueth also in a State of Life unto Righteousness, or in Vivification. For by Means of the same Communication of Grace from Christ the Head, one is endow'd with infused Habits of Grace, the immediate Principles of gracious Actions: The Law

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Law is written in his Heart ; and his Heart is circumcised to love the Lord. And thus he is put into a State of Life unto Righteousness, in respect of his renewed Part ; being dead indeed unto Sin, but alive unto God, through Jesus Christ our Lord, Rom. vi. 11. So saith the Apostle, of himself Gal. ii. 20 *I am crucified with Christ : Nevertheless I live.* And this State of Life is such, as a Man is in for the common Actions of Life, who is not only quickned, but risen and come forth of the Grave, Col. ii. 12 *Ye are risen with him, through the Faith of the Operation of God.* Rom. vi. 4 *That like as Christ was raised up by the Glory of the Father, even so we also should walk in Newness of Life.* And it is an eternal Life ; for the Grace communicate from Christ to the Believer, for that Effect, Shall be in him a Well of Water springing up into everlasting Life, John iv. 14.

Now this Death unto Sin, and Life unto Righteousness, spring from our Communion with Christ in his Death and Resurrection. These last have in them a Power and Virtue, to render his mystical Members conformable to him in them. They have a Power and Virtue, to cause in them a Dying unto Sin, as Christ died for Sin, a violent Death, lingring, and painful, yet voluntary : And a rising from Sin to a new Manner of Life, continued during their Abode in this World, and perfected in Glory ; even as he rose from the Dead, to a new Manner of Life, continu'd till his Ascension. Philip. iii. 10 *That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.* Rom. vi. 4 *Therefore we are buried with him by Baptism into Death :*

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Death : That like as Christ was raised up by the Glory of the Father, even so we also should walk in Newness of Life. Ver. 5 For if we have been planted together in the Likeness of his Death : We shall be also in the Likeness of his Resurrection. Since there is in Adam's Sin and Death, a malignant Virtue, conforming his natural Offspring unto him, therein, to their Defilement ; why should it be thought strange, that there should be such a benign Virtue in the Death and Resurrection of Christ the second Adam, conforming his mystical Members unto him, therein, to their Sanctification : For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22. The Death and Resurrection of Christ have this Virtue, inasmuch as he died and rose again as a publick Person, and merited this Conformation of his mystical Members to his Image, Rom. vi. 4—12. Eph. ii. 5, 6. And they have this Effect, as they are applied to us by the Spirit. For the Case of our Justification and Sanctification, is much like that of the delivering one, who is a Prisoner for Debt. When the Surety's Payment of the Debt, is legally applied to the Prisoner, by the Judge sustaining it as clearing his Debt ; in the Moment of that Application, the Prisoner is legally free : He is no more a Prisoner in point of Right ; tho' still in the Prison, until that one sent by the Judge, apply it to him really, by opening the Prison Doors to him, and setting him at Liberty. Even so the Death of Christ, and his Resurrection consider'd as the Evidence of his compleat Satisfaction, being legally applied by God the Judge, to a Sinner, upon his Believing ; they have an immediate Effect on him, constituting him in a happy relative State, in Justification, and new Relation to God as

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his Friend, Father, and God: So that he is thereby freed, even from the Dominion and Pollution of Sin, in point of Right, as well as he is in Fact freed from the Guilt of it: He is by that Application, legally dead unto Sin, and alive unto God. Rom. vi. 10 For in that he (to wit Christ) died, he died unto Sin once: But in that he liveth, he liveth unto God. Ver. 11 Likewise reckon ye also your selves to be dead indeed unto Sin: But alive unto God, through Jesus Christ our Lord. Now the Curse, which stood as a legal Bar to sanctifying Influences, in respect whereof The Strength of Sin is the Law 1 Cor. xv. 56, being thus quite remov'd by the legal Application of the Death and Resurrection of Christ to the Believer; the Spirit doth really apply the same Death and Resurrection to him, conforming him personally thereto, through the Communication of Grace to him, out of the Fulness of Grace in Christ the Head, without which there cannot be any such Conformation, according to the stated Method of Grace reveal'd in the Scripture. And thus they have a mediate Effect on him, constituting him really and personally holy, in Sanctification. Rom. viii. 2 For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death. Col. ii. 12 Buried with him in Baptism, wherein also ye are risen with him 1 Cor. xii. 13 For by one Spirit are we all baptized into one Body. John xv. 4 As the Branch cannot bear Fruit of it self, except it abide in the Vine: No more can ye, except ye abide in me. There was a double Sprinkling of the Blood of the Sacrifices, called the Blood of the Covenant Exod. xxiv. First, it was sprinkled on the ALTAR, for Atonement, and Reconciliation with God for Israel, ver. 6. And next it was sprinkled

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on the PEOPLE, for their Purification ver. 8. its purifying Virtue flowing from its attoning Virtue. Accordingly there is a double Application or Sprinkling of the Blood of Christ, thereby signified : One, for our Justification and Reconciliation with God ; mentioned Heb. xii. 22 *Ye are come— ver. 24 — to the Blood of sprinkling that speaketh better Things than that of Abel,* namely in that it speaks for Mercy and Pardon, whereas Abel's spoke for Vengeance : And then another, for our Sanctification ; mentioned 1 Pet. i. 2 *Through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ.* And this is the only true Sanctification of a Sinner, having a special Relation to Jesus Christ and his Spirit.

Now the Branches of the Promise of Sanctification, are manifold : For it spreads as wide, as the Commandments of the holy Law which in the Station it hath in the Gospel-covenant, are all turned into Promises. Thus whereas the Command is, *Know the Lord;* the Promise is, *They shall all know me,* saith the Lord, Jer. xxxi. 34. The Command is *come unto me* Mat. xi. 28. and it is promised, *They shall come,* Psal. xxii. 31. The Command is, *Love the Lord* Psal. xxxi. 23. 'tis promised, *The Lord will circumcise thine Heart to love the Lord* Deut. xxx. 6. 'Tis the Command, *Fear God,* 1 Pet. ii. 17. and 'tis promised, *I will put my Fear in their Hearts* Jer. xxxii. 40. We are commanded to be *meek, bumble, and lowly* Mat. xi. 29. and 'tis promised Isa xi. 6 *The Wolf shall dwell with the Lamb — and a little Child shall lead them.* And thus it is in all other Cases, the whole Commandments of the Law in this Station, being inlaid with the Gospel-promises, as appears from Heb. viii. 10 *I will put*

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my Laws into their Mind, and write them in their Hearts: And I will be to them a God, and they shall be to me a People.

But the chief Branches are these two; to wit, the Promise of Repentance, and the Promise of actual Grace and Strength for all holy Obedience.

First, One chief Branch of the Promise of Sanctification, is the Promise of Repentance. Not that legal Repentance, which goes before saving Faith, being common to the Elect and Reprobate: But that evangelical Repentance, which is described in our Catechisms, the Seeds of which are said in the Larger Catechism, to be put into the Heart in Sanctification; and so follows saving Faith and Justification, in the Order of Nature. *Ezek. xxxvi.*

31 Then shall ye remember your own evil Ways, and your Doings that were not good, and shall lothe your selves in your own Sight, for your Iniquities. *Psal. xxii. 27 All the Ends of the World shall remember and turn unto the Lord.* *Zech. xii. 10 They shall look upon me whom they have pierced, and they shall mourn for him.* The whole spiritual Seed were, by Means of the Breach of the first Covenant, *lost Sheep*, even as others.

Adam left them as so many Waifs and Strays, wandering on the Mountains of Vanity, ready to become a Prey to the roaring Lion, who goes about there, seeking whom he may devour. *Isa. liii. 6 All we like Sheep have gone astray: We have turned every one to his own Way.* All of them had lost the Way, and none of them could find it again. They had gone away from God, and could not return. They had turned to him the Back and not the Face, and had become so inflexible, they could not turn about to him and to their Duty. They had lost their Eyes, and

and could not discern the Way to return : To do Good they had no Knowledge Jer. iv. 22. They had lost the Power of their Limbs, and could no more return, tho' they had known the Way, than the Ethiopian can change his Skin, or the Leopard his Spots Chap. xiii. 23. And they had withal lost Heart to return : God being to them an unattoned God, his Face set against them, they could not bear to approach him. So they never would have returned, altho' they had been able ; but each of them would have said, There is no Hope. No, for I have loved Strangers, and after them will I go, Jer. ii. 25. Wherefore, had not the Mediator interposed, they had wander'd endlesly : Had not Jesus Christ taken the desperate Case in Hand, there had never been a returning Sinner of Adam's Family, a true Penitent, a Heart kindly softned in Sorrow for Sin, nor turn'd in Hatred against Sin as Sin ; more than there is among the fallen Angels. But upon Consideration of the second Adam's walking with God, the whole Way of Obedience to the Law, which they went off from ; having withal laid on him the Iniquities of them all ; there was made a Promise of giving them Repentance, that he should gather together in one the Children of God, that were scattered abroad, John xi. 52. In Performance of which Promise, after his Ascension into Heaven, it was found, that God had also to the Gentiles granted Repentance unto Life A&ts xi. 18.

Now when one is justified by Faith, and new-related to God, as his Friend, Father, and God, he is sanctified, and brought to true and evangelical Repentance, according to this Promise. Being come to Christ by Faith, he comes back unto God by him in Repentance Heb. vii. 25. Whence it is called

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Repentance toward God, which is the End whereunto Faith toward our Lord Jesus Christ is the Means, *Acts xx. 21*. Then, and not till then, it is, that the Heart is set a Going in true Gospel-repentance, pleasing to God, and acceptable in his Sight ; according to the Scriptures. *Ezek. xvi. 62* *And I will establish my Covenant with thee : Ver. 63* *That thou mayest remember and be confounded, and never open thy Mouth any more because of thy Shame, when I am pacified toward thee.* Chap. *xx. 42* *And ye shall know that I am the Lord, when I shall bring you into the Land of Israel.* Ver. *43* *And there shall ye remember your Ways — and ye shall lothe yourselves.* Chap. *xxxvi. 25* *Then will I sprinkle clean Water upon you, and ye shall be clean — Ver. 26* *A new Heart also will I give you — Ver. 28 — and ye shall be my People, and I will be your God.* Ver. *31* *Then shall ye remember your own evil Ways — and shall lothe your selves.* For then it is, that the Love of God to the Soul, which lay hid before, doth shine forth more or less clear ; and being discerned by Faith accordingly, warms the Heart of the Sinner with Love to God again, according to that *1 John iv. 19* *We love him, because he first loved us.* And that Love melts it into Repentance for Sin, as in the Woman who, being forgiven much, loved much, and shew'd her Love, by her washing our Saviour's Feet with Tears *Luke vii. 37, 38, 47.* The hard Heart is then laid on the soft Bed of the Love and free Grace of God in Christ ; and the Word of the Law inlaid with the Gospel, falls on it, saying, “ Break, for the Lord “ is gracious,” *Joel ii. 13* *Rent your Heart — and turn unto the Lord your God : For he is gracious and merciful — and of great Kindness.* And this like

like a Hammer, breaketh the Rock in Pieces. The Party being, as is before declared, renewed in the whole Man, put into a State of Death unto Sin, and Life unto Righteousness, the new Nature vents itself, in an ingenuous and thorough Turning from Sin unto God, in Heart and Life. By believing the Sinner returns unto God as a *Portion*, wherein to rest : In repenting he returns unto God as a *Lord* and *Master*, whom he is to obey. He turns from Sin unto God, coming back as a Runaway Servant to his Master, returning to his *Place* and *Duty* in the Family. And he returns with Blushing and Tears. He is fill'd with *Sorrow* and *Shame* for offending a good and gracious God. His Heart is turn'd against Sin, in *Hatred* of it : He hates it not only as a *hurtful* Thing, that would ruine him ; but as a *filthy* and *loathsome* Thing, that defiles him. He *lothes* it, as the *abominable* Thing that God hates ; as the *Deformity* of the Soul, the very *Reverse* of the glorious *Holiness* of God express in his Law. He *lothes himself* for it ; calls himself *Fool* and *Beast*, for his entertaining it ; smites on his *Breast*, as if he would bruise that Breast it was bred in ; and smites on his *Thigh*, as if he'd break the Legs that carried him in the Way of it. *Luke xv.* 20, 21. and xviii. 13. *Jer. xxxi.* 18, 19. And he returns with full *Purpose* of, and *Endeavour* after, new *Obedience* ; with a *Heart inclined to keep* God's *Statutes always, even unto the End* *Psal. cxix.* 12. and fill'd with *Carefulness* in that Point, *vehement* *Desire* of it, and *Zeal* for it *2 Cor. vii.* 11.

Secondly, The other chief Branch of the Promise of *Sanctification*, is, the *Promise of actual Grace* and *Strength* for all holy *Obedience* ; whereby one may be *enabled, acceptably* to perform *Obedience*, in

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all and every Act of Mortification or dying unto Sin, and of living unto Righteousness ; to do every Duty, that is required of him, and to bear whatsoever Affliction is laid upon him. Psal. xxii. 30 *A Seed shall serve him.* Zech. x. 12 *And I will strengthen them in the Lord, and they shall walk up and down in his Name.* Hos. xiv. 9 *The Ways of the Lord are right, and the Just shall walk in them.* Ezek. xxxvi. 27 *And I will cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.* And Deut. xxx the Root-promise of Sanctification, in circumcising of the Heart to love the Lord, is in the first Place proposed Ver. 6 : And then follow both the Branches thereof together, to wit, the Promise of Repentance, and of actual Grace for new Obedience, Ver. 8 *And thou shalt RETURN, and OBEY the Voice of the Lord, and do ALL his Commandments.* God planted Adam a noble Vine, made him as a green Tree full of Sap, for bringing forth all Fruits of Holiness : But breaking the first Covenant, he and all Mankind in him withered and died, under the Curse; upon which ensued an absolute Barrenness, that no Fruit of Holiness could be expected from them, more. But the second Adam having engaged to satisfy the Law, by bearing the Curse ; there was thereupon made a Promise of raising them up again to walk in Newness of Life. And it is perform'd in their habitual Sanctification wrought in them immediately upon their Union with Christ : For tho' Sanctification doth in the Order of Nature follow Justification, and the new Relation to God as a Friend, Father, and God ; yet in respect of Time, it is together and at once with them : In the same Moment that a Sinner is justified, he is also sanctified. But even when we are

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are habitually sanctified, thro' the Habits of Grace infused into us by the Spirit; we are not of our selves, that is to say, merely upon that Stock, without new Communications of *actual Grace* by the same Spirit, able to bring forth any *Fruit of Holiness*: Even of our gracious selves we can do nothing, as our Saviour teacheth *John xv. 4, 5.* And the Apostle professeth in his own Name, and in the Name of all other gracious Persons, *2 Cor. iii. 4.* *And such Trust have we through Christ to God-ward:* Ver. 5 *Not that we are sufficient of our selves to think any Thing as of ourselves: But our Sufficiency is of God.* For (saith he *Philip. ii. 13*) *it is God that worketh in you both to will and to do.* And this is no more strange in the Dispensation of *Grace*, than that, in *Nature*, fresh *Seed* sown in good *Ground*, yet cannot *spring up*, and bring forth *Fruit*, without warming and moistning Influences from the *Heavens*; or, that we have a Power of *natural Motion*, and yet cannot actually *move* a Finger, without a common providential Influence of the *Spirit of God*, *in (or, by) whom we live, and move* *Acts xvii. 28.* Wherefore, the Promise is extended, as we have said, unto *actual Grace* and *Strength* for the *Acts of holy Obedience*; and is so made forthcoming to Believers in their *actual and progressive Sanctification*.

And thus, such a sufficient Provision and Allowance of *Grace*, is made in the Covenant, for Believers, as that it is *possible* for them, even in *this Life*, to perform *Obedience* to the *Law of Christ*, the *Ten Commandments*, the *eternal Rule of Righteousness*, in *all* the *Parts thereof, acceptably*: So that there is no *Corruption so strong, but one may*

may get it acceptably mortified; nor does the Lord require any Duty so difficult, but one may get it acceptably done; nor is there any Trial or Affliction so heavy, but one may get it acceptably born. If it had not been so, our Lord would not have made doing whatsoever he commands, the distinguishing Mark of his Friends, John xv. 14. The Apostle doth indeed deny, that we are sufficient of our selves; but withal he teacheth, that there is a Sufficiency for us of God 2 Cor. iii. 5. So the Lord himself taught him, in his own Case Chap. xii. 9 *My Grace is sufficient for thee.* Without it were so, Christ's Yoke could not be easy, nor his Burden light Mat. xi. 30. Nay they would be like the Yoke and Burden of the Law as a Covenant of Works, grievous to be born Chap. xxiii. 4. But his Commandments are not grievous 1 John v. 3. It was no vain Boasting the Apostle used, when he said, *I can do ALL Things through Christ which strengtheneth me* Philip. iv. 13. Nor was Epaphras out, in supposing that the Colossian Believers might stand compleat in ALL the Will of God Col. iv. 12. David had God's own Testimony, as to Fact in that Matter Acts xiii. 22 *I have found David, a Man after mine own Heart, which shall fulfil ALL my Will.*

This bears no Prejudice, to the Doctrine of the Imperfection of the Obedience of the Saints in this Life, maintained by orthodox Divines against the Papists and other Perfectionists; which, as it is abundantly evident from the holy Scriptures, hath also a concurring Testimony to the Truth thereof, in the Breasts of all the serious godly, to whom it is given by the Spirit to discern the Holiness of God, the Spirituality of the Law, and the Corruption of their own Nature. But I am persuaded, that thro'

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the Slight of Satan, that Doctrine is, as several other precious Truths are, a Stone of Stumbling to many, through their not adverting to the Provision and Allowance of Grace, made in this Promise of the Covenant: And that by this Means many a poor Sinner is snared and ruined, and the Hands of many Saints weakned in the Practice of Holiness; to the great Disadvantage of the Cause of Holiness in the World.

To break that Snare, and set this Matter in a clear Light, there are three Things carefully to be distinguished.

First, Distinguish between performing Obedience, in *all the Parts* thereof, and in *all the Degrees* of these Parts. The latter indeed no Man can, at any Rate, do in this Life *Jam. iii. 2. Eccles. vii. 20.* But the former every true Believer may do, yea and *actually* doth, so far as *these Parts* are known to him; as appears from the Texts above alledged. In confounding of these, there lies a Snare. "The best of Men," say crafty Sinners, "do in many Things come short of the Obedience required of them: And but so do we." Now, that the Saints do come short of the *Degrees* of every Part of Obedience required of them, is very true: But that they come short of any of the *Parts themselves* known to them, which is the Case of the crafty Sinner seeking Shelter for his Sin here, is false. And herein, the former do really distinguish themselves from the latter; as *David* shewed himself of another Make, than *Saul*, by his fulfilling all God's Will in the several *Parts* thereof, which *Saul* did not, *Acts xiii. 22.* 'Tis here as in the Case of a Family consisting of pliable Children, and refractory Servants. The Master of the Family prescribes

scribes several Pieces of Work, to be done by them all : And his *grown Children*, who have perfect Skill of their Business, do them all, exactly according to his Mind ; and thus glorified Saints obey : The *younger Children*, who are but learning to work, do, out of Regard to their Father's Command, indeed put Hand to every one of them, but they can do none of them exactly ; even so it is with the Saints on Earth : But the *refractory Servants* put Hand to some of them, but quite neglect others of them ; And *this* is the Manner of the *wicked and slothful Servant*, who seeks Shelter here for his Sloth, and his Partiality in Obedience.

Secondly, Distinguish between performing Obedience *perfectly*, and performing it *acceptably*. No Man can perform Obedience *perfectly*, in this Life *Philip. iii. 12* : But every true Believer performs Obedience *acceptably*, *Acts x. 35* *He that feareth him, and worketh Righteousness, is accepted with him.* In confounding of these, there is a Snare. The crafty Sinner saith, “ There is none that performs Obedience perfectly : And I am sure, I do many Things, tho’ indeed not all.” Now that true Believers do not perform Obedience *perfectly*, is very true : But that they do not perform it *acceptably*, which is the Case of the crafty Sinner, as not *universal*, and therefore not *sincere*, in his Obedience, is altogether false. They who are Masters, know very well how to make this Distinction, in their domestick Affairs. If a Child, or pliable Servant, shew a real Good-will to obey their Orders ; they’ll *accept* of their Work, tho’ it is not done, in every Point, as they would have it : So, if there be first a *willing Mind*, discovered in *sincere Endeavours*, it is *accepted of God for the Sake*.

sake of Christ, according to that a Man hath 2 Cor. viii. 12. But if a Servant shall quite neglect to put Hand to a Thing, which he is peremptorily ordered to do; because he cannot do it every Way so, as the Master would have it done: This is construed to be a *Contempt* of the Master's Authority. And what other Account can Men imagine, will be made in Heaven, of their Conduct, in Instances of plain and unquestionable Duty, which they quite neglect; and of Sin, that they indulge themselves in?

Thirdly, Distinguish between Ability *in our selves* for performing Obedience in all the Parts thereof, acceptably, and Ability for it *in Christ* to be fetcht in by *Faith*. Neither Saints nor Sinners have the former 2 Cor. iii. 5. But all true Believers have the latter; they have such Ability in Christ their Head, Col. ii. 10. *Ye are compleat in him.* Philip. iv. 13 *I can do all Things through Christ which strengtheneth me.* And it is, in the Gospel, offered to all, so that whosoever will may have it. Matth. xi. 28 *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* ver. 29 *Take my Yoke upon you.* If a discreet Master command his Servant, to go and do a particular Piece of Work; it will not excuse the Servant's Neglect thereof, that he wanted Instruments necessary for it: Because he'll reckon, that his bidding him do the Work, did suppose his allowing him Instruments, without which it could not be done; and, that the Servant ought to have called for them. But here lies a ruining Snare to many. "We can do nothing of our selves," say they: And hereupon, the Sluggard puts his Hand in his Bosom, and does nothing; but, having laid his Head on this soft Pillow, he sleeps to Death on

the Bed of Sloth and carnal Ease. O that Men would open their Eyes, and see through this Piece of ruining Deceit ! No Man shall be able to excuse himself hereby, from the Performance of holy Obedience in all the Parts thereof. Nay this his Conduct will bring him under a double Guilt ; one, of neglecting what it was his Duty to do ; another, of despising the Grace offered him, to enable him thereto : And so, he'll be condemned, not because he *could* not obey, but because he *would* not. God hath never been a *hard Master* to Mankind, *reaping where he did not sow* ; but hath always made a suitable Allowance of Grace and Strength to them, for his Work. In the *Covenant of Works*, only *perfect Obedience* could be *accepted*, at the Hands of the Covenant-people : And there was an Allowance of Grace and Strength *conform*, made to them in it. God made Man upright, able to obey the Law, in *Perfection*. And the Law justly insists for *Perfection* of Obedience, still, upon the Ground of *that Provision* which was made for it, tho' 'tis now lost ; being that it was lost by Man's *own Fault*. In the *Covenant of Grace*, which is adapted to our fallen State, *sincere Obedience* may be *accepted*, notwithstanding of Imperfections attending it. And accordingly, in it there is made a Provision and Allowance of such a *Sufficiency* of Grace and Strength, as thereby *every Piece* of Obedience required of the Covenant-people, *may* be done, even in *this Life* ; tho' not as it *should* be done, yet so as it may be *accepted* : Accepted, I say, not for its *own Sake* indeed ; nor for the *Worker's Sake* neither ; but for *Christ's Sake*, in whose *Name* 'tis required to be done and offered to God, as a *spiritual Sacrifice acceptable to God by Jesus Christ* 1 Pet. ii. 5. This is evident

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evident from the forecited Passages 2 Cor. iii. 5. and xii. 9. Philip. iv. 13. But withal, this *Sufficiency* of Grace and Strength for that Effect, is not lodged in the Covenant-people *themselves*; but in CHRIST their Head, in whom they have it, as the *Branches* have a Sufficiency of Sap and Juice in the *Vine*; for their bringing forth *Fruit* in the Season. Isa. xlvi. 24. *Surely, shall one say, In the Lord have I Righteousness and Strength.* 2 Tim. ii. 1. *Thou therefore, my Son, be strong in the Grace that is in Christ Jesus.* And it is fetcht into the Soul by Faith, believing the Promise Jer. xvii. 7. *Blessed is the Man that trusteth in the Lord.* ver. 8 For he shall be as a *Tree* planted by the *Waters*. Psal. xxviii. 7. *My Heart trusted in him, and I am helped.* And so every Command of Christ, in this Covenant, supposeth an Allowance of Grace and Strength, sufficient for the performing of it in an *acceptable* Manner. Accordingly, the Declaration of Grace stands on the Front of the *Ten Commandments* Exod. xx. 2. *I am the Lord thy God---* ver. 3. *Thou shalt have no other Gods before me, &c.* If the *Law* came to us without the *Gospel*, we might have some Excuse for not doing what we are commanded; yet not so strong, but that it would be overthrown, as in the Case of Pagans Rom. ii. 12: But since, with the Commands of the *Law* requiring Obedience, the *Gospel* also comes to us; shewing how we may be enabled to obey them acceptably, and offering us that Ability in Christ Jesus: We are inexcusable in that Matter; the Plea of the wicked and slothful Servant is rejected; and he is condemned, not only for not giving Obedience, but for refusing Grace and Strength offered him, to enable him thereto.

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Wherefore, let us firmly believe this *Promise* of the *Gospel-covenant*, that we may give *Obedience* to the *Commands* of the *Law*. For where there is no *Hope* of performing acceptably what is required, there can be no suitable *Endeavours* after it. If the *Heart* is *hopeless* in that Matter, the *Hands* will certainly *hang down*: And the *Issue* must needs be, either a ceasing from the *Duty* altogether, or else a very faint Performance thereof unacceptable to *God*. But the *Faith* of this *Promise*, will remove the *Cover* of *Sloth*, animate to every good *Work*, and bring in *Grace* and *Strength* for all holy *Obedience*. *Having therefore these PROMISES (dearly beloved)* let us cleanse our selves from all *Filthiness* of the *Flesh* and *Spirit*, perfecting *Holiness* in the Fear of *God* 2 Cor. vii. 1.

Since *God* hath not given to the *Church*, the *Command* of *Sanctification* to be *obeyed*, without the *Promise* of *Sanctification* to be *believed*; but he that hath said, *Wash ye make you clean*, hath said also, *I will sprinkle clean Water upon you, and ye shall be clean*: No *Man* hath *Ground* to imagine, that he doth so much as *endeavour* to comply with the *true Design* of the *Command* of *Sanctification*, who doth not first *believe* and *embrace* the *Promise* of *Sanctification*; but falls to work with the *Nitre* and *Soap* of his own *faithless Endeavours*, to wash himself clean. Such a one *mistakes* the *true Intent* and *Import* of the *Command* of *Sanctification*, as it stands in his *Bible*; and that, as far as the *Command* of a *discreet Master* would be *mistaken* by a *foolish Servant*, who, being bid to go and dig a *Parcel* of *Ground*, should thereupon fall a digging it with his *Nails*, never looking after a *Spade*,

Mattock,

Mattock, or any other Instrument proper to dig with.

Now the Promise of Sanctification, with its several Branches, is grafted upon the Promise of a Resurrection made to Christ. For the Condition of the Covenant being fulfilled, he as the Head, was according to the Promise, Brought again from the Dead, and lives unto God, Death having no more Dominion over him : And in virtue hereof again, his Members are brought to Repentance from dead Works, and unto Newness of Life. Hence we are said to be begotten again, by the Resurrection of Jesus Christ from the Dead 1 Pet i. 3. forasmuch as we are raised with him (Col. iii. 1) unto Newness of Life (Rom. vi. 4, 5) according to the Promise Isa. xxvi. 19 *Thy dead Men shall live, together with my dead Body shall they arise—the Earth shall cast out the Dead*; namely, in the first Place the Head CHRIST JESUS, the First-born from the Dead Col. i. 18. and then, his mystical Members after him in their Order. Compare Hos. vi. 2 *In the third Day he will raise us up, and we shall live in his Sight.*

Thus far of the Promise of Sanctification. Follows

IV. The Promise of PERSEVERANCE in Grace.

The Promise of eternal Life doth, in like Manner, comprehend the Promise of Perseverance in Grace, to be conferred on all the Covenant-people, being justified, new-related to God, and sanctified; so that, being once brought into the State of Grace, they shall never fall away from it totally nor finally. This Promise we have Jer. xxxii. 40 *And I will make an everlasting Covenant with them, that I will*

not turn away from them, to do them good; but I will put my Fear in their Hearts, that they shall not depart from me. Here they are secured on both Sides; that God will never cast them off, and that they shall never desert him. And that this Benefit is included in the *Promise of eternal Life*, is clear from the Apostle's adducing this last to prove it, *Heb. x. 38 Now the Just shall live by Faith.* Such is the Malice of Satan, and the Advantage he hath against the Saints in this Life; so manifold are the Snares for them in the present evil World; such a tender Bud of Heaven is the implanted Grace of God in them; and so corrupt, fickle, and inconstant are the Hearts of the best, while here: That, if their *Perseverance* had not been secured by *Promise* in the Covenant, but made the Condition of the Covenant, and left to the Management of their own Free-will; they would have had but a sorry Restoration of it into the State of Grace, much as if they had got a Spark of Fire to keep alive in the midst of an Ocean. At that Rate they might all have perished: And Jesus Christ, notwithstanding of the shedding of his Blood for them, might have eternally remained a *Head without Members*, a *King without Subjects*. But the Glory of Christ, and the Salvation of his Redeemed, were not left at such Uncertainty. *That Perseverance*, which the first *Adam* fail'd of, and was made the *Condition* of the second Covenant, the *second Adam* did undertake in their Name: And thereupon was made the *Promise of their Perseverance*. And he having accordingly *persevered* unto the End, in *Obedience* to the Law for them, being *obedient even to the Death*; it was purchased for them. Thus Christ's *Per-*

Perseverance in Obedience to the Law, till the Condition of the Covenant was perfectly fulfilled, is the Ground in Law, upon which the Perseverance of the Saints is infallibly secured, in virtue of the Faithfulness of God in the Promise.

Now this Promise begins to be performed to them, as soon as they are united unto Christ ; and it goes on all along, until their Death, that they enter into Glory : Yea, strictly speaking, Death is not the last, but a middle Term of their Perseverance ; after which it proceeds far more illustriously than before. Upon their Union with the second Adam, being savingly interested in his Obedience which he persevered in unto the End, they are confirmed, that they can no more fall away : Even as the first Adam's natural Seed would have been confirmed, upon his having compleated the Course of his probationary Obedience, and fulfilling the Condition of the Covenant of Works. The mystical Members of Christ do then obtain the former, as the Reward of his continued Obedience ; as in the other supposed Event, Adam's natural Seed would have obtained the latter, as the Reward of his continued Obedience.

The Promise of the Perseverance of the Saints, seems to be grafted upon the Promise of Assistance made to Christ in his Work. The Father promised to him, that he would uphold him, so as he should not fail Isa. xlvi. 1, 4. The which Promise being made to him as a publick Person, carries along with it, the Preservation and Support of his Members, in all their Temptations, Trials, and Dangers of perishing ; ensuring the safe Conduct, as of the Head, so of the mystical Members, through this World, till they be out of the Reach of Danger.

Now of the *Promise of Perseverance* there are two chief Branches.

First, A Promise of *continued Influences* of Grace, to be from Time to Time conferred on them, being once brought into a State of Grace, *Isa. xxvii. 3* *I will water it every Moment*. Their Stock of inherent Grace would soon fail, if they were left to live upon it, without Supply coming in from another Hand : Of itself it would *wither away* and *die out*, if it were not fed. *Luke xxii. 32. John xv. 6*. Innocent *Adam* had a larger Stock of inherent Grace, than any of the Saints in this Life : And yet he lost it. But the Grace of God in Believers cannot be so lost ; for in virtue of the *Promise*, there are *continued Influences* secured for them : Namely, *preserving Influences*, whereby Grace given is kept from dying out, that, as they are *sanctified by God the Father*, so they are *preserved in Jesus Christ* *Jude 1* : *Exciting Influences*, whereby the Grace preserved beginning to languish, or being brought low by the prevailing of Corruption and Temptation, is stir'd up and put in Exercise again : And *strengthening Influences*, whereby the Grace excited is encreased, and gathers more Strength ; to the overtopping of Corruption, and repelling of Temptation. *Hos. xiv. 7* *They shall revive as the Corn, and grow as the Vine*. Accordingly, their *Faith* is never suffered to fail totally, but is *preserved, excited, and strengthened* ; and all the other Graces, with it, and by it. And this is brought to pass, through the Communication of new *Supplies* of Grace to them, by the *Spirit*, from Christ their *Head*, from which all the Body having *Nourishment ministered* (namely, through the *Supply of the Spirit* *Philip. i. 19*) *increaseth with the Increase of God* *Col. ii. 19*.

Secondly,

Secondly, The other chief Branch of this Promise, is a Promise of Pardon, continued Pardon for the Sins of their daily Walk; whereby emergent Differences betwixt God and them, come to be done away from Time to Time, so that a total Rupture is prevented. *Jer. xxxiii. 8 I will pardon all their Iniquities.* Howbeit the *Justified* have, as to their State, no need of a *new formal Pardon*, but only of a *Manifestation* of their former Pardon; since the Pardon given in *Justification* is never revoked, tho' by Means of their After-sins they may lose Sight of it: Yet as to their *daily Walk*, they have great Need of a *formal Pardon*; forasmuch as they are daily contracting new Guilt. *John xiii. 10 He that is washed, needeth not, save to wash his Feet.* For howbeit no Sins of the *Justified* can bring them any more under the *Guilt of eternal Wrath*; nevertheless they do bring them under the *Guilt of fatherly Anger*, *Psal. lxxxix. 30, 31, 32.* And therefore they need to pray every Day, *Our Father forgive us our Debts.*

This *Pardon* is given them, upon their renewed *Actings of Faith* in Jesus Christ, and of *Repentance* towards God: Yet not for their *Believing* and *Repenting*; but for *Christ's Sake*, even as the first *Pardon* is given, *1 John ii. 1, 2. and i. 7.* Applying the Blood of Christ *a fresh* to their Souls, they are anew moved to *Repentance*, turning from their Sins with Hatred of them, Sorrow, Shame, and Self-loathing for them. *Looking by Faith* on him whom they have pierced, they *mourn* in renewed *Repentance*; and so receive *this Pardon*. For altho' *Repentance* doth not go before, but follows after, the *Pardon* of Sin in *Justification*; yet not only *Faith*, but *Repentance* also, goes before the *Pardons* given to these already *justified* *1 John i. 7 If we walk in the Light, as*

be is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin. ver. 8. If we confess our Sins, he is faithful, and just to forgive us our Sins, and to cleanse us. Therefore, we are ordered to pray thus, Our Father, forgive us our Debts, as we forgive our Debtors Matth. vi. 9, 12; to teach all the Children of God, that if they would have their Father's Forgiveness, they must in the first Place forgive others; which is yet more clearly intimated Luke xi. 4 And forgive us our Sins; for we also forgive every one that is indebted to us. But the Matter is not so stated, with respect to the Pardon of Sin in *Justification*; but that Pardon is the Spring of our forgiving others Matth. xviii. 32, 33. For our hearty and acceptable forgiving of others, proceeds from true Christian Love to our Neighbour; and that flows from Love to God; the which is kindled in our Hearts by God's Pardoning Grace to us, Luke vii. 47. Eph. iv: 32. The Reason of the Difference lies here. The *unjustified* Sinner is under the Guilt of revenging Wrath, which seeks not the Amendment, but the Destruction of the Guilty: Wherefore till once it is remov'd, there can be no True Evangelical Repentance, no acceptable Amendment, in the Sinner; these being really a Restoration of him to Life, incompatible with a legal Destination of him to Destruction. But the *justified* Saint is only under the Guilt of fatherly Anger, which seeks not the Destruction, but the Recovery and Amendment of the Guilty: And therefore it is not removed, until he Repent, turning from his Sin unto God in an acceptable Manner; and that is the very Amendment, God seeketh in shewing his Anger against him, as in the Case of David, and of Peter.

And

And thus are the Saints caused to persevere in Grace, both real and relative. The Promise of continued Influences secures not only the Preservation, but the renew'd Exercise, of their Grace, particularly of their Faith and Repentance: And the Promise of continued Pardon to them believing and repenting, secures the Removal of the Guilt of fatherly Anger. The Spirit of Christ ever dwells in them, and so continues an inviolable Bond of their Union with him: And dwelling in them, he recovers them when they are fallen, stirs up the holy Fire of Grace lying hid with Ashes of Corruption. Then the withered Hand of Faith is again stretcht out; And the Man believes the Promise of the Pardon of Guilt of eternal Wrath, as to all his Sins; this melts his Heart in kindly Repentance; and so he believes the Promise of continued Pardon, as to fatherly Anger, with respect to the Sins the Causes of God's present Controversy with him, and obtains Pardon accordingly. By these Means, Matters are always kept from coming to a total Rupture.

V. The Promise of TEMPORAL BENEFITS.

In the fifth and last Place, the Promise of eternal Life to the Elect, considered in this Period, comprehends a Promise of temporal Benefits to be confer'd on them, and every one of them, being united to Christ; and that in such Measure, as God sees meet for his own Glory and their Good. This Promise stands embodied with the spiritual Promises, in the Covenant. *Ezek. xxxvi. 29 I will also save you from all your Uncleanesses, and will call for the Corn, and will increase it. Hos. ii. 22 The Earth shall bear the Corn, and the Wine, and the Oil, and*

they shall bear Jezreel. Indeed this is not the principal Thing contained in the promissory Part of the Covenant : But it is a necessary Addition thereto ; as the present State of the Saints, while in this World, doth require, Matth. vi. 33. And thus Godliness, as the Apostle observes 1 Tim. iv. 8, bath Promise of the Life that now is, and of that which is to come.

When God took Man into the first Covenant, he made Provision in it, for his *temporal* as well as for his *spiritual* and, *eternal* Welfare. He gave him a *Right* to, and *Dominion* over the Creatures in the Earth, Sea, and Air ; giving and granting unto him full Power, soberly to use them, and to dispose of them, for God's *Glory* and his own *Comfort* : And this *Lordship* to be holden of him, as sovereign Lord of all, firm and irreversible, by the Tenor of that *Covenant*, as long as he should continue in his *Obedience* ; but to be forfeited to all Intentions and Purposes, in case he should by Transgression break the Covenant. Gen. i. 28. and ii. 16, 17. But Man continued not in this Honour. He brake God's *Covenant*, and so fell from that his *Right* to, and *Dominion*, over the Creatures. By his Transgression he forfeited *Life* itself ; and consequently lost his *Covenant right*, to all the *Means* and *Comforts* of Life. And in this Condition are all natural Men, with respect to these Things. They have no *Covenant-right* to the *Means* and *Comforts* of Life, whatever Portion of them, they are possess of. All the *Right* that they have to them, is a mere providential, precarious Right ; such as a condemn'd Man hath to his *Food*, during the Time his *Execution* is delay'd at the Pleasure of the Prince. This is a most uncertain and uncomfortable Holding : Nevertheless

vertheless it so far avails, that they are not, properly speaking, violent Possessors of temporal Benefits ; having just the same Right to them, as to their forfeited Life, while 'tis left them, by the Disposal of Providence. Wherefore the worst of Men may lawfully eat and drink, and take the Benefit of other Necessaries of Life ; whatever Satan may suggest, to the contrary, in the Hour of Temptation : Yea, they *ought* to do it, and they sin against God egregiously if they do it not ; because he hath said, *Thou shalt not kill.*

But the second *Adam* having undertaken to bear the Curse, and to give perfect Obedience to the Law, in the Name of his spiritual Seed ; there was thereupon made a Promise of restoring to them the forfeited *Life*, with all the *Means* thereof ; and particularly, a Promise of the good *Things* requisite for the Support and Comfort of their temporal *Life* in this World, till at Death they be carried home to Heaven. And the Performance of this Promise to them, is begun, immediately upon their uniting with Christ : Then their *Covenant-relation* to the first *Adam*, is found to be lawfully dissolved ; the *Forfeiture* is taken off ; and a new *Covenant-right* to the *Creatures*, is given them, 1 Cor. iii. 22, 23 *All are yours, and ye are Christ's.* And it goes on, all along till Death ; so much of this their Stock, being from Time to Time put into their Hands, as the great Administrator sees *needful* for them. And whether that be little or much, they do from that Moment possess it, by a new Title : 'Tis theirs by *Covenant.*

Now this *Promise* is grafted upon the *Promise* made to Christ, of his *inheriting all Things.* For they

they that are his, are *Joint-heirs* with him Rom. viii. 17, to *inherit all Things* too, through him, Rev. xxi. 7. The Estate and Honour, which the first *Adam* lost, for himself and Family, by his *Disobedience* in breaking of the *first Covenant*, was, in the *second Covenant*, made over by *Promise*, to Christ the *second Adam*, for him, and his, upon the Condition of his *Obedience*. The which *Obedience* being performed, the whole ancient Estate of the Family was recovered, together with the Honours thereunto belonging. The ancient *Dominion* was restored, in the Person of *CHRIST* as *second Adam*: And all his mystical *Members* partake thereof in him. This the *Psalmist* teacheth, Psal. viii. 4 *What is Man that thou art mindful of him?* and *the Son of Man that thou visitest him?* ver. 5 *For thou hast made him a little lower than the Angels,* and *hast crowned him with Glory and Honour.* ver. 6 *Thou madest him to have Dominion over the Works of thy Hands;* thou *hast put all Things under his Feet:* ver. 7 *All Sheep and Oxen, yea, and the Beasts of the Field:* ver. 8 *The Fowl of the Air, and the Fish of the Sea, and whatsoever passeth through the Paths of the Seas.* Tho' there is here a manifest View to the first *Adam*, and all Mankind in him, as they were happily and honourably stated at their Creation; yet we are infallibly assured by the Apostle, that this Passage is meant of *CHRIST* the *second Adam*, Heb. ii. 6, 7, 8, 9, and his mystical *Members* in him ver. 6. Accordingly, *Abraham* had the *Promise*, that he should be the *Heir of the World*; and he had it through the *Righteousness of Faith* i. e. the Righteousness which Faith apprehends, Rom. iv. 13. Now *Abraham* was a Type of Christ, and the Father of the Faithful who are all blessed as

he was. Therefore this Promise was primarily to CHRIST, thro' the Righteousness by him wrought; secondarily to his Members, thro' the same Righteousness apprehended by Faith.

This Promise of temporal Benefits, carries Believers Possession of the same, as far as their Need in that Kind doth go, Philip. iv. 19: Of which Need, not they themselves, but their Father is the fit Judge Matth. vi. 32. Accordingly, there are two chief Branches of the Promise, namely, a Promise of Provision, and a Promise of Protection.

First, A Promise of Provision of good Things necessary for this Life; upon which they may confidently trust God for them, whatever Straits they're at any Time reduc'd to. Psal. xxxiv. 10 *The young Lions do lack, and suffer Hunger: But they that seek the Lord shall not want any good Thing.* Their Meat and Drink are secur'd for them in the Covenant: The which being perceiv'd by Faith, cannot miss to give them a peculiar Relish; however mean their Fare be, as to Quantity or Quality. Isa. xxxviii. 16 *Bread shall be given him, his Water shall be sure.* They shall be fed, tho' they be not feasted, Psal. xxxvii. 3 *Verily thou shalt be fed.* They shall have enough, they shall be satisfied Joel ii. 26. And even Days of Famine shall not mar that their Satisfaction, Psal. xxxvii. 19 *In the Days of Famine they shall be satisfied.* And as Sleep for their Refreshment is necessary too, the Promise bears it also, Prov. iii. 24 *Thou shalt lie down, and thy Sleep shall be sweet.* They need Clothing; and Provision is made as to it, Mat. vi. 30. *If God so clothe the Grass of the Field—Shall he not much more clothe you, O ye of little Faith?* Having made them, by Covenant, a new Grant of Life and of a Body, which

which are more than Meat and Clothing, he will not refuse them these lesser Things necessary for the Support of the greater, Ver. 25 *Is not the Life more than Meat, and the Body than Raiment?* Thus our fallen first Parents, having believed and embrac'd the Promise of Life, had, with the new Grant of Life, Food and Raiment provided for them, as is particularly taken notice of Gen. iii. 15, 18, 21. A Blessing also on their *Labours* is promised, and Success in their lawful Callings and Affairs, Isa. lxv. 21, 22, 23. In a Word; the Covenant bears, that God will with-hold no good Thing from them that live uprightly Psal. lxxxiv. 11.

Secondly, There's also a Promise of Protection, from the evil Things that concern this Life, Psal. xci. 10 *There shall no Evil befall thee.* ver. 11 For he shall give his Angels Charge over thee, to keep thee in all his Ways. Together with the Bread and the Water, provided by the Covenant for them to live on, the Munitions of Rocks are secur'd to them for a Place of Defence, where they may safely enjoy them Isa. xxxiii. 16. The same Lord who is a Sun to nourish them, will be a Shield to protect them Psal. lxxxiv. 11. He'll be a Wall of Fire round about them, to cherish them, and to keep off, scare, and fright away their Enemies, Zech. ii. 5. The Covenant yields a broad Covert for the Safety of Believers, Psal. xci. 4 *He shall cover thee with his Feathers.* The Covert of the Covenant is stretcht out, over their Bodies. Over their Health, to preserve it, while 'tis necessary for God's Honour and their own Good, Prov. iii. 7 *Fear the Lord, and depart from Evil.* Ver. 8 *It shall be Health to thy Navel, and Marrow to thy Bones.* Over their Lives, as long as God has any Service for them in this World:

So,

o, in Sickness they are carefully seen to, *Psal. xli.*
Thou wilt make all his Bed in his Sickness ; their Diseases healed, and they recovered Psal. ciii. 3, 4 :
And they are delivered from Enemies, that seek their Life, *Psal. xli. 2.* Yea when Death rides in Triumph, having made Havock on all Sides of them, as by *Sword or Pestilence*, they're found safe under the Covert of the Covenant, *Psal. xci. 6, 7.* This Covert is stretcht over their Names, Credit, and Reputation, *Job v. 21 Thou shalt be hid from the Scourge of the Tongue :* Either the Tongues of virulent Men shall not reach them ; or they shall not be able to make the Dirt to stick on them ; or else if they shall be permitted to make it stick for a while, the Covert of the Covenant shall wipe all off at length, and their Righteousness shall be brought forth as the Light, and their Judgment as the Noon-day, *Psal. xxxvii. 6.* It is stretcht over their Houses and Dwelling-places, *Psal. xci. 10 Neither shall any Plague come nigh thy Dwelling.* It goes round about their Substance, making a Hedge about all that they have, *Job i. 10.* Yea and there is a Lap of it, to cast over their Widows and Children, when they are dead and gone, *Jer. xl ix. 11 Leave thy fatherless Children, I will preserve them alive, and let thy Widows trust in me.*

Thus far of the Promise of eternal Life, considered in the second Period, to wit, From Union with Christ, until Death.



P E R I O D III.

From Death, thro' Eternity.

IT remains that we consider the *Promise of eternal Life* to the Elect, as it is accomplish'd to, and hath its Effect upon them, from their *Death*, all along thro' *Eternity*. And so the great Lines of it are Two; to wit, a *Promise of Victory over Death*, and a *Promise of everlasting Life in Heaven*. And these Things I shall touch more briefly, having handled them at large elsewhere.

I. *The Promise of VICTORY over Death.*

The *Promise of eternal Life* comprehends a *Promise of Victory over Death*, to be confer'd on all and every one of the spiritual Seed; in the Encounter with that *last Enemy*. Isa. xxv. 8 *He will swallow up Death in Victory, and the Lord God will wipe away Tears from off all Faces.* After the wearisom March, and the reiterated Fights of Faith, they have in their Passage, thro' the Wilderness of this World; they have to pass the *Jordan of Death*, and to fight the last Battle with that *Enemy*. But the *Victory* is secur'd on their Side, by *Promise*; of which there are two chief Branches, to wit, a *Promise of disarming Death*, and a *Promise of destroying it*.

First,

First, There is a Promise of disarming Death to the dying Believer; so that it shall at no Rate be able to reach him a ruining Stroke. *Hos. xiii. 14.* *O Death, I will be thy Plagues;* namely, by taking the Sting quite away, *1 Cor. xv. 55.* When Sin enter'd the World, Death follow'd; and Sin furnish'd Death with an envenomed Sting, wherewith to kill the Sinner, both Soul and Body at once: The holy Law, with its Curse, fix'd this Sting in Death's Hand; having first so pointed it, that it could not miss of doing Execution. But Christ, the second Adam, having undertaken to bear the Curse, and to die in the Room and Stead of his People; there was thereupon made a Promise of disarming Death to them: Since the Surety suffering the Pains of Death armed with its Sting, the Principal behov'd to be liberate from suffering the same over again. And thus the Covenant secures Believers from Death's Harm. Yea it so alters the Nature thereof, that it makes it a quite new Thing to them, from what it was originally. Hence Death is found in the Inventory of the Saints Treasure, *1 Cor. iii. 22.* *Whether Life, or Death, or Things present, or Things to come; all are Yours.* Not only is Life theirs by the Covenant, but Death is theirs too by the same Tenor. And indeed as it is new-fram'd by the Covenant, it is of excellent Use to them, bringing them unto a State of Perfection, and everlasting Rest *Heb. xii. 23. Rev. xiv. 13.*

This Promise is grafted upon the Promise of Victory made to Christ, as appears from the forecited *Isa. xxv. 8.* He encounter'd Death armed with its Sting, on Purpose to disarm it to his People: He received the Sting thereof into his own Soul and Body, that they might be delivered from it. Wherefore

fore the Promise of *Victory* over Death, made to him, secures the *disarming* of it to them. And as the *Promise* makes them *safe*, in the Encounter with that last Enemy ; so the *lively Faith* of it may deliver from *Fear* in the Case.

Secondly, There is a *Promise* of *destroying* Death to the *dead Believer*, by a glorious *Resurrection* at the last Day, *Hos. xiii. 14 O grave, I will be thy Destruction.* When *Death* enter'd into the *World* by *Sin*, then came the *Grave*, as *Death's Attendant*, to keep fast his *Prisoners*, for him, till the general *Judgment*: And thus the *Grave* serves *Death*, in the *Case* of all who die in a *State* of *Enmity* with *God*. But *Christ*, the *second Adam*, having in the *second Covenant engag'd*, to go, in the *Room* and *Stead* of his *People*, *Death's Prisoner*, into the *Grave*; and there to ly till their *Debt* should be fully paid : There was made thereupon, a *Promise* of a glorious *Resurrection* to his *Members*; whereby they shall be put out of the *Reach* of *Death* for good and all, at the last Day : For, *Then shall be brought to pass the Saying that is written, Death is swallowed up in Victory, 1 Cor. xv. 54*; and then shall they triumphantly sing, *O Death, where is thy Sting ? O Grave, where is thy Victory ? Ver. 55.* And thus the *Covenant* secures the forming anew of their dissolved *Bodies*, the *Return* of their departed *Souls* into them, and their coming forth of their *Graves* glorious, immortal, and incorruptible. In the *Faith* of which, the *Saints* may with *Comfort* consider the *Grave*, as but a *retiring-place*, from whence after a while they shall come forth with unspeakable *Joy*.

This *Promise* is grafted upon the *Promise* of a *Resurrection* made to *Christ*, *Isa. xxvi. 19 Thy dead Men*

Men shall live, together with my dead Body shall they arise. The Promise of a Resurrection being made to him, as a publick Person; it must take place also in his mystical Members, whose federal Head he was. Hence the Psalmist says, his *Flesh should rest in Hope*, namely in the Grave, in hope of a glorious Resurrection, because the holy one Jesus was not to see Corruption, Psal. xvi. 9, 10. with Acts xiii. 35; thereby teaching, that Christ's Resurrection would ensure his glorious Resurrection, as a Member of the mystical Body by Faith. And indeed there is such a Connexion, between Christ's Resurrection and the happy Resurrection of the Saints, that they stand and fall together, 1 Cor. xv. 16 *For if the Dead rise not, then is not Christ raised.*

II. The Promise of Everlasting Life in Heaven.

The Promise of eternal Life doth, in the last Place, comprehend a Promise of everlasting Life in Heaven, to be confer'd on all and every one of the spiritual Seed, after Death. Dan. xii. 2 *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life.* This was more sparingly revealed under the Old Testament, than under the New 2 Tim. i. 10: Yet was it, even then, so clearly revealed, that all the holy Patriarchs liv'd and died in the Faith of it, Heb. xi. 13---16. The Fathers before Abraham saw it in the Promise of the Seed of the Woman, which was to bruise the Serpent's Head: And from Abraham, they saw it in the Promise of Canaan. But now by the Gospel this Life and Immortality are set in a full Light.

By the Breach of the first Covenant, that Life was forfeited, the heavenly Paradise lost to *Adam* and all Mankind: In Token whereof he was turn'd out of the earthly Paradise. But the second *Adam* having, in the second Covenant, undertaken the Redemption of the forfeited Inheritance; there was a new *Promise* of it made in Favour of his Seed: And they are invested with an indefeasible Right thereto, in the first Moment of their *Union* with Christ by Faith; howbeit they are not instantly put in *Possession* thereof. And when they do come to the *Possession*, it is not given them all at once, but at two different Periods, in different Measures; according to the two chief Branches of the *Promise* thereof, namely, a *Promise* of transporting their *Souls* into *Heaven* at Death, and a *Promise* of transporting them Soul and Body thither at the last Day.

First, There is a *Promise* of transporting their *Souls* separate from their Bodies, into *Heaven*, there to behold and enjoy the Face of God. And 'tis accomplisht to them *immediately* after their Death. It was most plainly declared and applied, by our Saviour, to the penitent *Thief*, on the Cross, Luke xxiii. 43 *To Day shalt thou be with me in Paradise*. But it was in the Faith of it, that the Covenant was to *David*; even in the Face of Death, *all his Salvation, and all his Desire* 2 Sam. xxiii. 5. and that *Paul* had a *Desire to depart*, knowing that he was to be with *Christ* upon his Departure, Philip. i. 23. And 'tis in the Faith of the same, that the whole Church militant doth *Groan earnestly, desiring to be clothed upon with the House which is from Heaven*, that is, the heavenly Glory, 2 Cor. v. 2. Indeed the *Curse* of the first Covenant, did, upon the breaking of that Covenant, fall to their Lot, as well

well as to the Rest of Mankind: And that Curse would natively have issued, in cutting them asunder, as Covenant-breakers, and appointing them their Portion with the Hypocrites; but that, being executed to the full on Christ their Head, to the parting asunder of his holy Soul and Body, it can operate no more on them. Wherefore, howbeit others die in virtue of the Curse, separating their Souls and Bodies, the one to the Place of Torment, the other to the Grave, till the last Day: Yet they do not so die. Being redeemed from the Curse Gal. iii. 13, they shall never see such Death John viii. 51. But they die, in Conformity to Christ their Head; being predestinate to be conformed to his Image (Rom. viii. 29) who is *The First born from the dead* Col. i. 18, and *The First-fruits of them that sleep*, which every Man is to follow in his own Order 1 Cor. xv. 20, 23: That, as in the Case of the Head, so in the Case of the Members, as Death came on by Sin, Sin may go off by Death. In Virtue of their Communion with Christ in his Death, the Union twixt their Souls and mortal Bodies is dissolv'd; their Souls dismist in Peace into the heavenly Glory; there to remain, till such Time as their Bodies, laid down in the Grave, come, in Virtue of their Communion with Christ in his Resurrection, to put on Incorruption and Immortality.

This Promise is grafted upon the Promise of Acceptance made to Christ, when he should make his Soul an Offering for Sin: In Confidence of which Acceptance, dying on the Cross he commended his Spirit, or Soul, into the Hands of his Father Luke xxiii. 46; and told the penitent Thief, he was to be that very Day in Paradise, tho' then it was towards the Evening of it Ver. 43. The Words in

which he commended his *Soul* to his Father, were David's Psal. xxxi. 5 *Into thine Hand I commit my Spirit*; thereby intimating that the Reception of the Souls of his dying People, into the Hands of the Father, depends on the Reception of his Soul into them. For his Soul was, in Virtue of the Covenant, so received, as a publick Soul, representing the Souls of the whole Seed, whence David speaking of CHRIST, saith, *Thou wilt not leave my Soul in Hell* Psal. xvi. 10. with *Acts* ii. 31. wherefore in the Promise of receiving Christ's Soul, was comprehended a Promise of receiving the Souls of all his mystical Members.

Secondly, There is a *Promise* of transporting them, *Soul and Body*, into Heaven, there to be *ever with the Lord*; which is to be accomplish'd unto them at the *last Day*. Dan. xii. 2 *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.* Ver. 3 *And they that be wise, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness* (or rather, *they that do righteously, of the many*) *as the Stars for ever and ever.* Whereas the *many* mentioned Ver. 2, and comprehending *all*, are there divided into two Sorts, in Respect of their *future State* in the Event of the *Resurrection*: The happy Part, being the first Sort of them, is design'd Ver. 3, from their *present State* in this Life, *the Wise and they that do righteously*; that is, in New Testament Language, *the Righteous* Mat. xiii. 43, and *they that have done Good* John v. 29; in Opposition to *the Foolish*, and *they that have done Evil*. Those having come forth, *unto the Resurrection of Life* John. v. 29, shall *shine as the Brightness of the Firmament*, and

as the Stars for ever and ever : Yea they shall shins forth as the Sun, in the Kingdom of their Father.

Mat. xiii. 43. This is the highest Pinnacle of the Saints Hopes ; wherein they, in their whole Man, shall have the whole of eternal Life in its Perfection. Man had a conditional Promise hereof, in the Covenant of Works : But the Condition being broken, the Benefit promis'd was lost ; Heaven's Gates were shut against Adam and all his natural Seed. Howbeit, Christ the second Adam, having undertaken to fulfil the Condition of the second Covenant, which was stated from an exact Consideration of the Demands, that the broken first Covenant had on his spiritual Seed : There was a new Promise of it, made in their Favour ; and it, absolute. And to his fulfilling of that Condition, both the making and performing of this Promise, are owing allenarly. None other's Works but his, could ever have avail'd to reduce the Forfeiture, and purchase a new Right : And his Works do it so effectually, that they secure the putting all his Seed in actual Possession of the purchased Inheritance ; so that they shall reign in Life by one, Jesus Christ Rom. v. 17.

This is the Promise of the Covenant, which is the last of all in performing ; as being the Consumption of all the Rest, not to be accomplisht until the Mystery of God be finished. The Old Testament Saints died in the Faith of it ; and it is not as yet perform'd to them : Nay, the New Testament Saints have died, and still must die, in the Faith of it ; not having it perform'd to them neither, till it be at once accomplisht to the whole Seed together, at the End of the World. Thus, this Promise remains to be an unseen Object of Faith, to the Church militant ; and to the Church triumphant

too, whose *Flesh* must rest in *Hope* till that Day *Psal. xvi. 9.* But, because the *Term* prefixt for performing thereof, is, in the depth of Sovereign Wisdom, for Reasons becoming the Divine Perfections, set at such a Distance; there have been some signal *Pledges* given of it, to confirm the Churches Faith in the Case. Such was the Translating of *Enoch*, Soul and Body, into Heaven, in the *patriarchal Period*; *Elias*, in the Time of the *Law*; and our Blessed Saviour, in the Time of the *Gospel*.

This *Promise* is grafted upon the *Promise* of a glorious *Exaltation* made to Christ; by which was secur'd to him his *Ascension*, in *Soul* and *Body*, into Heaven, and entring into his *Glory*, *Luke xxiv. 26* *Ought not Christ to have suffered these Things, and to enter into his Glory?* Both these were necessary in Respect of the *Covenant*: His *Suffering* was necessary, in Respect of the *Condition* thereof, which behov'd to be fulfil'd by him; and his entring into his *Glory* was necessary, in Respect of the *Promise* thereof, which behov'd to be fulfil'd unto him. Now Christ ascended and entred into *Glory*, as a publick Person, as a *Fore-runner* entring for us *Heb. vi. 20.* And therefore the *Promise*, in Virtue of which he ascended and entred into it, comprehends the *Ascension* and *Glory* of all his mystical Members, who are therefore said to sit together in heavenly Places, in Christ Jesus *Eph. ii. 6.* And then, and not till then, will the *Promise* be perfectly fulfil'd to him, when all the mystical Members are personally there, together with their *Head*; when the whole *Seed* perfectly recovered from *Death*, shall reign there, together with him, in *Life*, for evermore.

And this shall suffice, to have been said here, of the *Promise* of eternal *Life*, in the last Period thereof.

INFERENCE from the Promise of Eternal Life.

Thus we have opened the Promise of eternal Life to the Elect, with the Effects thereof on them, in its several Periods; to wit, before their Union with Christ, and then from their Union with Christ until Death, and finally from their Death, through Eternity: The whole springing out of the Promises peculiar to Christ himself. For as these last were fulfilled, in preserving the Root of Jesse, notwithstanding of the various Changes that Family did undergo, in which it was often in hazard of Extinction; until such Time as Christ sprung out of it, as a Root-out of a dry Ground, Isa. xi. 1, 10, and liii. 2: And then, in carrying him up, and carrying him through, in his Work; notwithstanding of the Load of imputed Sin that lay upon him, and the Opposition he met with, from the World, and the Powers of Hell, engaged against him. Isa. xlix. 8. and l. 7, 8, 9: And finally, in raising him from the Dead, taking him up into Heaven, and glorifying him there for ever and ever, 1 Tim. iii. 16. Even so the Promise of eternal Life to the Elect, included therein, is fulfilled, in preserving of them in their unconverted State, till such Time as they are united to Christ by Faith: And then, in carrying them up, and carrying them through, in Favour and Communion with God, during the whole Time of their Continuance in this World; notwithstanding of all the Opposition, from the Devil, the World, and the Flesh: And lastly, in raising them up at the last Day, and receiving them,

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Soul and Body, into Heaven, there to be ever with
the Lord.*

And now from the whole of what hath been said on that Point, we deduce the following INFERENCE, to wit, that *All the Benefits of the Covenant of Grace, bestow'd or to bestow'd on Sinners, are the sure Mercies of David*, Isa. lv. 3. This may be taken up in these three Things following.

1. They're all of them *Mercies*, pure *Mercies* without Respect to any *Worthiness* in the Receivers. They all are Free-grace Gifts : For the Covenant is to us, a Covenant of Grace, from the first to the last, Eph. ii. 7. *That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness towards us, through Christ Jesus.* Ver. 8 *For by Grace are ye saved, through Faith, and that not of your selves, it is the Gift of God.* The receiving of Believers into Glory, is, after all their working, as much of free Grace ; as is the quickning of them, when being dead in Sin, they could do no good Work at all. They have their Faith and their Works, their Grace and their Glory, their temporal and their eternal good Things, all of them equally of free Grace : For they are all secured to them in, and flow from, the Promise of the Covenant made before the World began ; and are founded on a Ground, which they had no Manner of Hand in the laying of.

2. They all are the *Mercies of David*, that is, of Jesus Christ the Son of David. His Obedience and Death are the alone Channel, wherein the free Grace of the Covenant runs, bringing along with it all these *Mercies*, Eph. ii. 7. 'Tis to the Holiness of his Nature, the Righteousness of his Life, and the Satisfaction made by his Death, they are all

all owing : For upon these alone, and upon nothing in us, whether before or after Conversion, is the Promise of eternal Life founded. Our believing through Grace, while others continue in Unbelief ; our seeing God in Glory, while others are cast into outer Darkness ; the Bread we eat, and the Water we drink, in this Life, together with the hidden Manna we shall eat of, and the Rivers of Pleasures we shall drink of, in Heaven ; are all equally the Purchase of our Redeemer's Blood.

Lastly, They are all of them *sure Mercies*. What of them the Saints have already got, they could not have missed of : And what of them they have not as yet received, is as *sure* as if they had it in Hand, 2 Sam. xxiii. 5. *David perceived that the Lord had confirmed him King over Israel* ; and that upon this Ground, *For his Kingdom was lift up on high*, 1 Chron. xiv. 2. Now Saul's Kingdom was lift up on high too : And yet he lost it. But *David had his Kingdom by the Covenant* ; *Saul*, not so : Hence the former, seeing the *Promise* begin to be accomplish'd, rightly concluded, that it would hold on till it was fully perform'd ; notwithstanding that the latter fell from his Excellency. *Uncovenanted Mercies are tottering Mercies* ; but the *Covenant-Mercies are sure*. The former may flow plentifully for a while, and yet at length be - quite dried up for ever : But the Spring of the latter, being once opened, will flow for evermore, without Interruption. The *Promise* is infallibly *sure*, and cannot miscarry : 'Tis *sure*, from the *Nature* of God, who made it ; even from his infallible *Truth*, and from his *Justice* too in respect of Christ 2 Thess. i. 6, 7.

Thus far of the second Part of the Covenant, namely, *the promissory Part*.

No proper PENALTY of the Covenant of Grace.

A Penalty is no essential Part of a proper Covenant. 'Tis but accidental only, arising not from the Nature of a Covenant; but from the Nature of the Covenanters, who being fallible, may break, either the Condition, or the Promise: In which Case a Penalty is annexed, to secure the Performance of the Condition, on the one Side, and of the Promise, on the other. Wherefore, since the Party contracting on Man's Side, on whom it lay to perform the Condition of this Covenant, was infallible; as was the Party contracting on Heaven's Side, on whom it lay to perform the Promise of it: There was no Place at all for a Penalty thereof, properly so called; as there was none in the first Covenant, but upon one Side. In the second Covenant, the Father and the Son absolutely trusted, each the other: Upon the Credit of the Son, the Father received all the Old Testament Saints into Heaven, before the Price of their Redemption was paid; and upon the Credit of the Father, the Son, near Seventeen hundred Years ago, paid the full Price of the Redemption of the Elect, while vast Multitudes of them were not as yet born into the World, and many of them are not even to this Day.

'Tis true, the Parties contracted for are fallible: But then the performing of the Condition of this Covenant, as such, doth in no Case ly upon them; Christ having taken it entirely on himself, and accordingly performed it already. While they continue in their natural State, without Christ, they are personally in the Covenant of Works, not in the Covenant of Grace. And being once become Believers

lievers in Christ, the Promise of the Covenant of Grace stands always entire to them, notwithstanding of all their Failures ; and must needs stand so, in virtue of the Condition of the Covenant already performed, and judicially sustained as performed, by Jesus Christ, for them. And tho' they are *fallible* in respect of their *Actions*, as long as they are in this World ; yet from the Moment of their Union with Christ by Faith, they are not *fallible* in respect of their *State* : They can no more fall out of their *State of Grace*, than the Saints in Heaven can. Hence, even in their Case there is no Place for the Curse, or eternal Wrath, the only *Penalty* by which they should lose their Right to the *Promise* of the Covenant. They are indeed liable to God's *fatherly Anger* and *Chastisements* for their Sins : But forasmuch as, by these there is no *Intercision* of their Right to the *Promise* ; and that they are not *vindictive*, but *medicinal* : They cannot be accounted a proper *Penalty* of the Covenant of Grace, however they may be *improperly* so called ; but do really belong to the *promissory Part*, and *Administration*, of the Covenant. *Psal.* lxxxix. 30, 31, 32, 33, 34. *Isa.* xxvii. 9. *Heb.* xii. 5, 6, 7. Where the *Condition* of a Covenant is fully perform'd, and legally sustain'd as such in favour of the Party, who is to receive the Benefit *promised* ; it is evident, there can be no more Place for a proper *Penalty* of the Covenant, on that Side : And so it is here, in the Case of *Believers*.

· And thus we have dispatched the *Third Head*, namely, *The Parts of the Covenant*.



HEAD IV.

The ADMINISTRATION of the Covenant of Grace.



T remains now to consider the *Administration* of the Covenant. And, since the *Salvation* of *Sinners* doth entirely depend on *this Covenant*; and that all the *Dispensations* of God toward them, for carrying on and compleating that gracious Design, are *regulated* according to it; and since withal it is in itself a deepest *Secret*, being a Compact entred into betwixt the Father and the Son, *before the World began*: It is altogether necessary, that there be an *Administration* of it, whereby it may be rendered effectual, to the End for which it was made. And hereof we'll have a View, by considering (1) The *Party* on whom the *Administration* of the Covenant is devolved; (2) The *Object* of the *Administration*; (3) The *Ends* of it; and (4) The *Nature* of it. Of all which, in Order.

I. Christ the ADMINISTRATOR of the Covenant.

SUCH is the Nature of the Thing, the Weight and Importance of this *Administration*, that none who was not fit to be a *Party-contracter* in the Covenant, could be meet to be entrusted therewith. Wherefore, the *Administration* of the Covenant, was devolved upon no mere *Man* nor *Angel*, but on the *Lord Jesus Christ* the *second Adam*: And he hath it, by the *Covenant* itself, as a *Reward* of his *Work*. It was therein made over to him by *Promise*; particularly, by the *Promise* of a glorious *Exaltation*, to be the Father's *honorary Servant*, prime Minister of Heaven, mentioned before, and now to be more fully and distinctly unfolded. It was for this Cause *the last Adam was made a quickning Spirit*, as saith the Text *1 Cor. xv. 45*, with which we shall compare the *Promise*

Isa. xlix. 8 I will—give thee for a Covenant of the People.

These are the *Father's Words* to *Christ the second Adam*, the great *Surety-servant*, chosen to make *Reparation* of the *Injury* done to the *Honour* of *God* by the spiritual *Israel* ver. 3; the *Light of the Gentiles* ver. 6, which is none other but he *Luke ii. 32. Acts xiii. 47*; whose appearing in the *World* made the *acceptable Time*, the *Day of Salvation*, as in the preceeding Part of this *8th Verse*, compared with *2 Cor. vi. 2*. And they are a *Promise* made to him, of a *Reward* of his *Work* in fulfilling the *Condition* of the *Covenant* by his *Obedience*

dience and Death. For they are immediately subjoined to the Promise of Assistance therein: *I will preserve thee* (namely, in the Course of thy Obedience, doing and dying, so that thou shall not be utterly swallowed up of Death, but swim through these deepest Waters, safe ashore) *and give thee for a Covenant of the People*; or simply, *of People*. Not, that Christ was never given for a Covenant of the People, till he rose from the Dead; nay, he was so given immediately after the Fall Gen. iii. 15: But, that it was always upon the View, and in Consideration, of his Obedience and Death, he was so given; and that he was at his Resurrection and Ascension solemnly invested with that Office.

This giving, according to the Scripture-phraseology, imports a Divine Constitution or Settlement. So it is said ver. 6 *I will give thee for a Light to the Gentiles, that thou mayst be my Salvation, unto the End of the Earth*. i. e. I will constitute or set thee for a Light: Even as God set (Heb. gave) the Sun and Moon in the Firmament of the Heaven, to give Light upon the Earth Gen. i. 17. Thus the People making or appointing a Captain, are said to give a Head or Captain, Numb. xiv. 4. Neh. ix. 17. Wherefore, to give Christ for a Covenant of the People, is to constitute or make him the Covenant; whereby the People, any People, Jews or Gentiles, may become God's People, and receive all the Benefits of that Covenant-relation to God. This then speaks Jesus Christ to be the Ordinance of God for the Reconciliation of Sinners to God, and their partaking of all the Benefits of the Covenant: Even as the Sun is the Ordinance of Heaven for Light to the World, unto whose Light all have free Access; tho' in the mean Time it doth not enlighten the Blind, nor

nor these who will needs live in Darkness because they hate the Light. This Honour was secur'd to him, in the *promissory Part* of the Covenant, in Consideration of his fulfilling the *conditionary Part* thereof.

Now, that Christ is by the Authority of Heaven, *constitute or made* the *Covenant*, imports these two Things. (1) He is *constitute Administrator* of the *Covenant*: As he had the *Burden* of *purchasing* the promised Benefits, so he hath the *Honour* of *distributing* and *conferring* them on Sinners. This Meaning of the Phrase appears from the following Words, declaring the *End* of this Constitution; *To establish the Earth, to cause to inherit the desolate Heritages*; ver. 9 *That thou mayst say to the Prisoners, Go forth.* See *Chap. xlvi. 6, 7.* (2) The *whole* of the *Covenant* is *in him*: So that he that hath Christ, hath the *Covenant*, the *whole* of the *Covenant*; he that hath not Christ, hath no saving Part nor Lot in it. This is the native Import of this unusual Phrase, occurring only here and *Chap. xlvi. 6*; and is confirmed by the following Words, *to establish the Earth.* A *Covenant* is an *establishing* Thing. When the first *Covenant* was broken, the Foundations of the *Earth* were, so to speak, *loosened*, that it could no more stand *firm*, until *Christ* was given for a *Covenant*, *to establish* it again: He bore up the Pillars thereof, in virtue of the new *Covenant* in himself. And if his *Administration* of the *Covenant* were once at an End on the *Earth*, the *Earth* will stand no longer, but be reduced to Ashes. The Saying concerning the Sacremental Cup, *This Cup is the New Testament in my Blood* 1 Cor. xi. 25, is somewhat a-kin to the Expression in the Text, and serves to confirm the Sense given of it. For it surely bears

(1) That

(1) That the sacramental Cup is the *Ministration* of the New Testament to believing Receivers; so that receiving the one in Faith, they receive the other too. (2) That the New Testament is in Christ's Blood; so that their Communion of the Benefits of the Testament, is by their *Communion of the Blood of Christ* 1 Cor. x. 16.

Now From these Texts compared it appears, That the *Administration of the Covenant of Grace*, is devolved on Jesus Christ the second Adam, for that End made a quickning Spirit, having the whole of the Covenant in him.

This Constitution, lodging the *Administration of the Covenant* in the Person of the Mediator Christ Jesus, is at once suited to the *Glory of God*, the *Case of Sinners*, and the *Honour of Christ* himself.

First, 'Tis suited to the *Glory of God* the offended Party. In the Face of Jesus the Administrator, shines forth the *Glory of the God of the Covenant* 2 Cor. iv. 6. His spotless *Holiness*, and tremendous *Justice*, appear there; together with his matchless *Love*, freest *Grace*, and tenderest *Mercy*. God is in Christ, reconciling the World to himself; with the Safety of his Glory; giving forth his *Peace* and *Pardons*, freely, without any Merit of the Receivers, and yet not without sufficient *Satisfaction* to his Justice, and Compensation of his injured Honour; as from a Throne of *Grace*, stablished upon *Justice satisfied* and *Judgment* fully execute, the firm Bases thereof.

Secondly, 'Tis suited to the *Case of Sinners* the offending Party. In Christ the *Administrator* of the Covenant, they have to do with a God, whose Rays of *Majesty*, that the *Guilty* are not able to be-

behold, are vail'd with the Robe of a spotless *Humanity*. An inviting *Sweetness* appears in the Face of the Administrator full of *Grace and Truth* John i. 14. In him they may see their Salvation so dear to the God that made them; that he himself would put on their Nature, to establish by his own *Blood*, a Covenant of Peace between Heaven and them. He is true *Man*, of the same Family of *Adam* with themselves; unto whom therefore they may confidently draw near, joining themselves to him as the *Head* of the Covenant: And withal, he is the true *God*, undoubtedly able to make the Covenant effectual for their Salvation, notwithstanding of all their Unworthiness.

Thirdly, It is suited to the *Honour* of *Christ* himself, the *Peace-maker*, who hath it as the Reward of his Work. *Joseph*, being sold for a *Bond-servant*; behav'd himself with all Meekness, Patience, and Faithfulness in that low Character; the which was afterwards, by all-ruling Providence, abundantly rewarded with *Honour*, in his being advanced to be the prime *Minister* of the Kingdom of *Egypt*, having the *Administration* of the whole Kingdom committed to him, *Psal. cv. 17---22*. Herein he was a Type of *Christ*. The Lord Jesus did voluntarily submit himself to the lowest Step of Reproach and Disgrace, taking upon him the Form of a *Bond-servant*, and humbling himself in that Form, even unto the *Death of the Cross*; and that, to perform the *Condition* of the Covenant, for the Glory of God and the Salvation of his People: And therefore he was exalted to the highest Pinnacle of Honour, being advanced to the prime Ministry of Heaven, having the *Administration* of the Covenant put into his Hand, ruling over all under his Father; whereby is given him a Name

which is above every Name, whether of Men or Angels, all Things being put under his Feet. Philip. ii. 7, 8, 9. Eph. i. 20, 21, 22, 23. In respect hereof, he is often called the Father's Servant, namely, his honorary Servant: And his Honour in that Character, is often promised to be made very great, Isa. xlxi. 6. and llii. 13, 14, 15. Zech. iii. 8. with vi. 12, 13.

And forasmuch as the Everlasting Covenant, will continue to be the Ground and Rule of God's Dispensations, towards his People for evermore; by the Constitution lodging the Administration of the Covenant in the Person of Christ; he is to enjoy that Honour and Dignity for ever and ever. For unto the Son he saith, Thy Throne O God is for ever and ever Heb. i. 8. Even of his Kingdom which is given him, that is, his mediatory Kingdom and Administration, there shall be no End Luke i. 32, 33. The Time comes indeed, wherein he will deliver up the Kingdom to God even the Father; presenting to him at the last Day, the whole Church, and every Member thereof, brought, by his Administration, according to his Commission, into a State of Perfection. And then cometh the End 1 Cor. xv. 24. Namely, the End of the World, but not the End of his Administration: For being constitute Administrator of the Covenant, There was given him Dominion and Glory, and a Kingdom; and his Dominion is an everlasting Dominion, which shall not pass away (as the World shall 1 Cor. vii. 31) and his Kingdom that which shall not be destroyed (as all the four Monarchies have been) Dan. vii. 14.

And thus we have seen CHRIST to be the Party, on whom the Administration of the Covenant is devolv'd.

II. Sinners of Mankind, the Object of the Administration of the Covenant.

The Object of the Administration of the Covenant, is, *Sinners of Mankind* indefinitely : That is to say, Christ is impowered by Commission from his Father, to administrate the Covenant of Grace to *any* of all *Mankind*, the *Sinners* of the Family of *Adam* without Exception : He is authorized to receive them into the *Covenant*, and to confer on them all the *Benefits* thereof, to their eternal Salvation ; according to the settled *Order* of the *Covenant*. The *Election* of particular Persons is a Secret, not to be discovered in the Administration of the *Covenant*, according to the establisht *Order* thereof, till such Time as the Sinner have received the *Covenant*, by coming personally into it. And the *Extent* of the *Administration*, is not founded on *Election* ; but on the *Sufficiency* of Christ's Obedience and Death, for the Salvation of all : Neither is it regulated thereby ; but by the *Fulness* of *Power* in *Heaven* and *Earth* given to Jesus Christ, as a *Reward* of his becoming obedient even unto *Death*.

For confirming of this Truth, let the following Things be considered.

First, The *Grant* which the Father hath made of *Christ crucified*, as his *Ordinance* for the *Salvation* of lost *Sinners of Mankind*. In the Case of the *Israelites* in the *Wildernes*, bitten by *fiery Serpents*, God instituted an *Ordinance* for their *Cure*, namely a *Brazen Serpent* lifted up on a *Pole* ; and made a *Grant* thereof to *whosoever* would use it for that Purpose, by *looking* to it. No Body whosoever that needed *Healing* was excepted : The *Grant* was con-

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ceived in the most ample Terms, Num. xxi. 8 *It shall come to pass, that every one that is bitten, when he looketh upon it, shall live.* So all Mankind being bitten by the old Serpent, the Devil, and Sin, as his deadly Poison, left in them ; God hath appointed JESUS CHRIST the *Ordinance* of Heaven for their *Salvation*. There is a *Word* of Divine Appointment, passed upon a *crucified Christ*, making and constituting him the *Ordinance* of God for *Salvation* of Sinners : And God hath made a *Grant* of him as such, to *whosoever* of Adam's lost Race, will make use of him for that Purpose, by *believing* on him ; in the which *Grant*, none of the World of Mankind is excepted. All this is clear from John iii. 14, 15, 16, *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be LIFTED UP : That whosoever believeth in him, should not perish, but have eternal Life.* For God so loved the WORLD, that he GAVE his only begotten Son, that *whosoever believeth in him, should not perish, but have Everlasting Life.* Now the Administration of the Covenant being settled in Pursuance of this *Grant*, therein made for a Reward of the Mediator's Obedience ; the Object of the former, can be no less extensive, than that of the latter.

Secondly, The Mediator's Commission for the *Administration*, is conceived in the most ample Terms ; and he is clothed with most ample Powers, with Relation to that Business. It carries his *administering* the Covenant, not only to the *Meek*, the *Poor*, the *Broken-hearted* ; but to the *Captives*, *Blind*, *Bruised*, *Prisoners*, *Bond-men* and *Broken-men*, who have sold their Inheritance and themselves, and can have no Hope of Relief but by a *Jubile*, Luke iv. 18, 19, with Isa. lxi. 1, 2. What Sort of Sinners of

Man-

Mankind can one imagine, that will not fall in under some of these Denominations? Christ is indeed given for a Covenant of People; not of *this* or *that* People, but of People indefinitely. *All Power is given him in Heaven and in Earth*, Matth. xxviii. 18: So there are none on Earth excepted from his administering the Covenant to them. He is impower'd to save the guilty law-condemn'd *World*, by administering it to them: *For God sent not his Son into the World to condemn the World*; but that the *World through him might be saved* John iii. 17. Forasmuch as he is the Ordinance of God for taking away the *Sin of the World* Chap. i. 29; tho' many to whom he offers the Covenant, do refuse it, and so are not saved eventually. Accordingly, from this *Fulness of Power*, he issues forth the general Offer of the Gospel; wherein *all* without Exception are declared Welcome, to come and suck of the full Breasts of the Divine Consolations, in the Covenant, Matth. xi. 27 *All Things are delivered unto me of my Father.* ver. 28 *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* Chap. xxviii. 18 *All Power is given unto me in Heaven and in Earth.* ver. 19 *Go ye therefore and teach all Nations.* Mark xvi. 15 *Preach the Gospel to every Creature.*

Thirdly, He executes his Commission in an unhampered Manner, administering the Covenant to any Sinner of Mankind, Prov. viii. 4 *Unto you, O MEN, I call, and my Voice is to the Sons of MEN.* The Object of his Administration, is not *this* or *that* Party of Mankind, under this or the other Denomination; but *Men, any Men, Sons of Men* indefinitely. So the Gospel, in which he administers the Covenant, is *good Tidings to all People* Luke

ii. 10, a *Feast* made unto all People Isa. xxv. 6; tho' many not *relishing* the Tidings, never taste of the *Feast*. Accordingly, he commissionate his Apostles for that Effect, in Terms than which none can imagine more extensive, *Mark* xvi. 15, *Go ye into ALL the WORLD, and preach the Gospel to EVERY CREATURE.* The *Jews* called *Man* the *Creature*, as being God's *Creature* by Way of Eminency: So by every *Creature* is meant every *Man*. There are in the *World*, some *Men* who, by Reason of their monstrous *Wickedness*, are like *Devils*; there are other *Men*, who by Reason of their *Savageness*, seem to differ but little from *Brutes*: But our Lord saith here in *Effect*, "Be what they will, if ye can
 " but know them to be *Men*, ask no Questions about
 " them, on this Head, what Sort of *Men* they
 " are: Being *Men*, preach the *Gospel* to them,
 " offer them the *Covenant*; and if they receive it,
 " give them the *Seals* thereof: My Father made
 " them, I'll save them."

Fourthly, If we enquire, Who they are to whom Christ stands related as a *Saviour*? Or, whose *Saviour* he is, according to the Scripture? We find, that considered as an *actual Saviour*, saving *actually* and *eventually*, he is indeed only the *Saviour of the Body Eph. v. 23*. But considered as an *official Saviour*, a *Saviour by Office*, he is the *Saviour of the World* *1 John iv. 14. John iv. 42*. Thus one having a Commission to be the *Physician* of a *Society*, is the *Physician* of the whole *Society*, by *Office*; and so stands related to every *Man* of them, as his *Physician*: Howbeit, he is not *actually* a *Healer* to any of them, but such as *employ* him. Tho' some of that *Society* should not *employ* him at all, but on every Occasion call another *Physician*; yet he is still *their*

their Physician by Office: Tho' they should die of their Disease, being averse from calling him; yet still it is true, that he was their Physician, they might have called him, and had his Remedies; and it was purely their own Fault, that they were not healed by him. Even so our Lord Jesus Christ hath Heaven's Patent, constituting him *the Saviour of the World*; by the Authority of his Father, he is invested with that Office: And wheresoever the Gospel comes, his Patent for that Effect is intimate, *1 John iv. 14. And we have seen and do testify, that the Father sent the Son to be the Saviour of the World.* Wheresoever, none of us shall perish for Want of a Saviour. Jesus Christ is *the Saviour of the World*; he is *your Saviour, and my Saviour, be our Case* what it will: And God, in and by him, is *the Saviour of all Men, specially of those that believe* *1 Tim. iv. 10.* Hence Christ's Salvation is *the common Salvation* *Jude 3.* And the Gospel is *the Grace of God that bringeth Salvation to all Men,* *Tit. ii. 11 Marg.* Christ then stands related as a Saviour by Office to the *World of Mankind;* he's their Saviour: And he is so related to every one of them, as *Sinners, lost Sinners, of that Society,* *1 Tim. i. 15 Christ Jesus came into the World to save Sinners.* Luke xix. 10 *The Son of Man is come to seek and to save that which is lost.* Let no Man say, "Alas! I have nothing to do with Christ, nor he with me; for "I'm a Sinner, a lost Sinner:" Nay, upon that very Ground there is a Relation between him and you. Since you are a *Sinner of Mankind,* Christ is *your Saviour:* For he is, by *Office, Saviour of the Family* whereof you are a Branch. If you will employ another than him, or pine away in your Disease, rather than put your self in his Hand; ye do

it upon your Peril : But know assuredly, that you have a *Saviour* of your own, chosen of God for you; whether you *employ* him, or not. He is by his Father's Appointment, the *Physician* of Souls, ye are the *Sick*, and the less sensible ye are, the more dangerously sick ; there is a valuable *Relation* then betwixt *Christ* and you, as such, *Matth.* ix. 11, 12. He is the great *Burden-bearer*, that gives *Rest* to them that *labour*, and are *heavy laden*, *Matth.* xi. 28. *Psal.* lv. 22. Ye *labour*, spending your *Labour* for that which *satisfieth* not ; and are *laden with Iniquity*, even *heavy laden*, and nothing the less so, that ye are not duly sensible thereof : There is a *Relation* then, 'twixt Christ and you, on that very Score. Now if Christ stands related to the *World of Mankind Sinners*, as their *Saviour*; then they are the Object of his *Administration* of the *Covenant*.

Lastly, If it were not so, then there would be some *excepted Persons* of the *World of Mankind Sinners*, for whom there is no *Warrant*, more than for *Devils*, to take hold of the *Covenant* by believing in Christ ; contrary to the constant Voice of the *Gospel* John iii. 16. *Mark* xvi. 15 : For surely they have no *Warrant* to take hold of the *Covenant*, to whom the *Administrator* is not impowered to give it. Which of the *World of Mankind Sinners* can these *excepted Persons* be ? Not *Pagans*, and other *Infidels*, who hear not the *Gospel*: For howbeit, in the Depth of sovereign Wisdom, that *Warrant* is not *intimate* to them ; yet it doth really *extend* to them as included under that general Term whosoever John iii. 16. And if it did not extend to them, the *Covenant* could not lawfully be *preach'd* and *offer'd* to them, by *Ministers* of the *Gospel*; more than

than a Crier could lawfully go and proclaim and offer the King's Indemnity, to those who have no Concern in it, but are excepted out of it. The ministerial Gospel Offer is undoubtedly null and void; as far as it exceeds the Bounds of the Object of Christ's Administration of the Covenant; as being in so far, from one or more having no Power to make it. Neither are any who hear the Gospel, excepted: For the not taking hold of the Covenant by Faith in Christ, is the great Sin and Condemnation of all who, having the Gospel, do so entertain it, Prov. viii. 36. John iii. 19. Mark xvi. 16: But it could not be the Sin of such Persons; because it can never be one's Sin, not to do a Thing which he hath no Warrant from God, to do. Much less are the Non-elect excepted: For at that Rate, not only should their Unbelief be none of their Sin; but the Elect themselves could never believe, till such Time as their Election were, in the first Place, reveal'd to them, which is contrary to the stated Method of Grace: For none can believe in Christ, till once they see their Warrant; forasmuch as that Warrant is the Ground of Faith.

Wherefore, we conclude that Sinners of Mankind indefinitely, are the Object of Christ's Administration of the Covenant; that he is empowered to administer it to you, and every one of you, whatever you are or have been; and, that you must either take hold of the Covenant for Life and Salvation, or perish as Despisers of it, since ye have heard the Gospel.

III. The ENDS of the Administration of the Covenant.

The ENDS of the Administration of the Covenant, which make the Business of the Administrator as such, are these Three; to wit (1) The bringing of Sinners into the Covenant; (2) The Management of them therein, according to it, in this World; and (3) The compleating of their Happiness, according to it, in the other World.

First, The bringing of Sinners personally and savingly into the Covenant. Isa. xix 5 And now, saith the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the Eyes of the Lord. Though the Covenant was concluded from Eternity, when we could neither consent nor dissent; yet, by the Constitution thereof it is provided, That, even to the End of Time, any Sinner of the Race of Adam, who shall believe, his receiving and embracing the Covenant by Faith, shall be as good and valid to enter him into it, as if he had personally subscrib'd it at the making thereof, John iii. 16. Thus it is left open to Mankind Sinners, that they may come into it, taking place therein under CHRIST the Head; and so become personally confederate with Heaven, to their eternal Salvation. And there is Room enough, within the Compass of the infinite Name of the second Adam, for all of us to subscribe our little Names. Wherefore, notwithstanding of all that have already subscribed, in that Name, saying I am the Lord's, i. e. the Lord Christ's Isa. xliv. 5. Since Eve first set down her Name there, by believing

lieving the Promise first, whereby she then commenced, and actually was the Mother of all living Gen. iii. 20. Yet the Voice of the Gospel still is, and will be even to the End, *and yet there is Room* Luke xiv. 22. For typifying of which Noab's Ark was, by the Appointment of Heaven, made all little Rooms Gen. vi. 14 called in the Margent there, *Nests*. Now the Mediator is authorized to treat with Sinners, Rebels to God, and Subjects of Satan's Kingdom, to bring them over to Heaven's Side again; and for that Effect to administer the Covenant unto them, to propose it to them, and gather them into the Bond thereof. Wherefore, having gone forth on that Errand, he testifies his Earnestness in the Work Mat. xxiii. 37 *How often would I have gathered thy Children!* and declares himself the *Door of the Sheep* John x. 7, 9.

Secondly, The Management of them in the Covenant, according to it, during their Continuance in this World. When Sinners are, by the Mediator's Administration, brought within the Bond of the Covenant, they are not, thenceforth, trusted with the Management of themselves and their Stock: But their Stock being lodged with him, they are put under his Hand as their sole Manager, the chief Shepherd and Bishop of Souls, unto whose Oversight the Strays once returned are committed i Pet. ii. 25. Whatever they need, they must receive from him: He is to dispense all the Benefits of the Covenant, of whatever Kind, unto them. Are they to be justified? He is to pass the Sentence, *Thy Sins be forgiven thee* Mat. ix. 2, 6. Are they to be brought into a new saving Relation to God? He is to give them Power to become the Sons of God John i. 12. Are they to be sanctified? He is to wash,

wash, sanctifie, and cleanse them John xiii. 8. Eph. v. 26. And to give them Repentance, as well as Forgiveness of Sins Acts v. 31. Are they to be caused to persevere? He is to keep them, and to account for each one of them to his Father John xvii. 12. Are they to be seen to, in all their temporal Concerns? The Care of them all lies upon him 1 Pet. v. 7. He is our Joseph, who hath all the Stores of the Covenant in his Hand: And of him God hath said, as Pharaoh said to his famishing People crying unto him for Bread, go to Joseph Gen. xli. 55. Moreover, they must receive all their Orders from him, touching their Duty in all Points. They must receive the Law at his Mouth; since 'tis by him God speaks unto them, according to the Constitution of the Covenant: For which Cause God hath given a solemn Charge to all the Covenant-people, saying, *This is my Beloved Son, in whom I am well pleased, bear ye him* Mat. xvii. 5.

Thirdly and lastly, The compleating of their Happiness, according to the Covenant, in the other World, Eph. v. 27 *That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing.* 'Tis the Comfort of Believers, that Jesus Christ administers the Covenant in this World; so that, whatever Part thereof they may be driven to, they can never be driven to any Part, unto which his Administration doth not extend. Howbeit, the most glorious Part of his Administration, takes its Place in the other World: For 'tis in Heaven, that the Promises of the Covenant have their perfect Accomplishment; the which makes Heaven Home to Believers. "O! but the " Passage betwixt the two Worlds, is a dark, dan-

" generous

"gerous, and gloomy one! Who can without Horror think of the *Jordan of Death*, and the darksome Region of the Grave!" But withal, God's Covenant-people should remember, that their Lord hath Business in that *Passage*, as well as on either Side of it. The Line of the Covenant is drawn through it, making a Path by which the Redeemed safely pass. So there also is the Scene of Christ's *Administration* of the Covenant; he hath the *Keys of Hell and of Death* Rev. i. 18. 'Tis great Weakness, to think that he doth only, as it were, stand on the other Side of the River, directing the Believer in his Passage, and ready to receive him when come ashore: Nay it lies on him, as *Administrator* of the Covenant, even to go into the Water with the *Passenger*, to take him by the Arm, and going between him and the Stream, to break the Force thereof unto him, and to bring him safe ashore. *Psal. xxiii. 4* *Though I walk through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me.* In the *Israelites* Passing over to *Canaan*, the Ark went first into *Jordan*, and was last in coming out, being there till all the People were passed clean over, *Josh. 3d* and *4th* Chapters. The Ark being a Type of Christ, as *Canaan* was of Heaven, this teacheth us, that our Lord Jesus will have Business in the *Passage* between the two Worlds, as long as there is one of his People to pass that Way; and that his *Administration* there will never be at an End, until the last Man within the Bond of the Covenant, is safely landed on the other Side. This done, he is to *administer* the Covenant to them there also, compleating their Happiness by a perfect Accomplishment of all the Promises thereof, unto them. As *Jesus* is the *Author*, so he is the *Finisher*

Finisher of our Faith Heb. xii. 2. In which Text there is an Allusion to the Races famous amongst the ancient Greeks, wherein there was one, that opened the Race, ran it, and went on the Head of all the Rest; another, who was set on a Throne at the End of the Race, and gave the Prize to such as won it. In the spiritual Race, Christ acts both these Parts. As Performer of the Condition of the Covenant, in the Course of his Obedience, wherein he *endured the Cross, despising the Shame*, he is the Author of our Faith, or the chief Leader, expressly called the *For-runner* Chap. vi. 20, in bringing many Sons unto Glory, going on their Head as Captain or chief Leader Chap. ii. 10. Then as Administrator of the Covenant, he is the *Finisher* of our Faith, or the Perfecter that gives the Crown to the Runners, and is set down at the Right Hand of the Throne of God. And thus 'tis his Busines to put the Crown of Glory on the Heads of these, whom by his Grace he hath made Conquerors. From his Hand *Paul* expected it 2 Tim. iv. 8 *Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge (to wit, Christ, the Judge of the World) shall give me at that Day.* To him it belongs to grant to the Overcomers to sit with him in his Throne Rev. iii. 21. And therefore I cannot help thinking, that the Text Mat. xx. 23 may safely be read, without the Supplement, *To sit on my Right Hand, and on my Left, is not mine give, but to whom it is prepared of my Father.* So the Particle *but* is used exceptively 2 Cor. ii. 5, for save Mark ix. 8. The Fulness of Power given to the Mediator, comprehends all Power in Heaven, as well as in Earth: Accordingly, he prepares the Place for his several People, in his Father's House, having

having the whole at his Disposal, as *Administrator* of the Covenant. And he is to *administer* the Covenant to them, not only at their first Entrance into the Regions of Bliss, but all along thro' the Ages of Eternity; being to remain the eternal *Bond of Union, and Mean of Communication* betwixt God and the Saints for ever *Heb. vii. 25. Rev. vii. 17.*

And these are the *Ends* of the Administration of the Covenant. Follows

IV. The NATURE of the Administration of the Covenant.

The Nature of this *Administration* offers itself to our View, in the *Relations* Christ hath to the *Covenant*, as he is *Administrator* thereof. We have already seen, how that Christ became the *Mediator* of the *Covenant*, both *substantial* and *official*; and have observed, that his *official Mediation* runs through the whole of the *Covenant*: And we have taken Notice of a Threefold *Relation* of his unto it, namely, his being (1) The *Kinsman-redemeer* in it, (2) The *Surety* of it, And (3) The *Priest*, the *sacrificing Priest*, of it; the which *Parts* of his *Mediation*, respecting the *Condition* of the *Covenant*, do belong to the *making* of it. We shall now consider his other *Relations* thereto, bearing these *Parts* of his *Mediation*, which respecting the *Promises* of the *Covenant*, do belong to the *Administration* of it. And they are these *Five*. 1 He is the *Trustee* of the *Covenant*, 2 The *Testator* of the *Covenant*, 3 The *Prophet* of the *Covenant*, 4 The *King* of the *Covenant*, and 5 The *Intercessor* of the

the Covenant: Each of which is a Syllable of the Name above every Name, given him of the Father, as the Reward of his Work. And in viewing of these in Order, the Nature of the Administration of the Covenant, will plainly appear.

I. Christ the TRUSTEE of the Covenant.

Our Lord Jesus as Administrator, is in the first Place the *Trustee* of the Covenant; having the Covenant, and all the Benefits thereof committed to his Trust. *Col. i. 19* *For it pleased the Father that in him should all Fulness dwell.* This greatest of all *Trusts*, too great for any mere *Man* or *Angel*, our blessed Redeemer was perfectly qualifi'd for; and so was set over the House of God, the most precious Things thereof being put under his Hand. What is seal'd up from the highest Angel, he hath Access to; he is trusted to *loose the Seals*, for he is worthy *Rev. v. 2 — 5*. A holy jealous God put no *Trust* in his Servants, and his Angels be charged with *Folly*: *For they were fallible*; there was a Possibility of their betraying their Trust, *Job. iv. 18*. But it pleased him to trust the blessed Jesus, that in him, as an infallible Administrator, all *Fulness* should dwell.

This high *Trust* was a necessary Prerequisite of the *Administration*: And therefore, upon his Engagement to fulfil the *Condition* of the Covenant, reputed in Heaven as *sure* as if it had been actually perform'd, all the *Benefits* of the Covenant, were not only made over to him in Point of *Right*, but were deliver'd over into his Hand in *actual Possession*, that he might *dispense* them to Sinners, according

ording to the Method therein stated and agreed upon. *John iii. 35 The Father loveth the Son, and hath given all Things into his Hand.* Mat. xi. 27 *All Things are delivered unto me of my Father.* Ver. 28 *Come unto me all ye that labour, and are heavy laden, and I will give you Rest.* Hence it was that he entred upon the Administration of the Covenant, long before his Incarnation ; even as soon as there was any Place for the administering thereof, which was in Paradise after the Fall : Tho' the Solemnyt of his Investiture and taking Possessiōn, was reserv'd unto his Ascension into Heaven, when the Man Christ was set at God's Right Hand. Gen: iii. 8, 15, with Psal. Ixviii. 18. Eph. i. 20, 21, 22.

Thus the Fulness of the Covenant is in him : And this Trust makes the unsearchable Riches of Christ, not to be particularly inventory'd by us, since they are unsearchable. But agreeable to what hath been said before, we shall for opening thereof, mark the following Things.

First, The unseen Guard of the Covenant is under his Hand. There is given unto him all Power over natural and spiritual Things, to manage the same for the Preservation, Protection, and Restraint of these sometime to be brought into the Covenant ; while yet they are Strangers from it, and neither perceive the Guard about them, nor the Commander thereof. *John v. 22 The Father — hath committed all Judgment unto the Son.* Hos. xi. 3 *I taught Ephraim also to go, taking them by their Arms, but they knew not that I healed them.* Sometimes they are, during their State of Blindness, in eminent Hazard of their Lives, and narrowly escape ; before the Stream of strong Temptations, threatening to R carry

carry them quite away, and yet the Force of these is broken one Way or other, and they brought back from the very Brink of Ruine: And they never truly know, whose Debtors they are for these Things, nor see the Love-design in them, until *converting Grace* has reach'd them; and then they hear the Captain of that Guard, saying to them, as he said to *Cyrus Isa. xlvi. 5* *I girded thee, though thou hast not known me.* So the Mountain was full of Horses and Chariots of Fire, for the Defence of *Elisha* and his Servant; while yet the Servant saw none for them, but against them, until the Lord opened his Eyes *2 Kings vi. 17.*

Secondly, The quickning Spirit of the Covenant is in him; whereby to quicken dead Sinners, and cause them to live. The Spirit of Life behov'd to be purchased for Sinners: Otherwise there was no Life for them. Now the Fulness thereof is purchased, and actually lodged in the Mediator, according to the Covenant. Hence Christ proposeth himself to dead *Sardis*, as having the seven Spirits of God *Rev. iii. 1*; and faith to the Jews, *John v. 25* *The Dead shall hear the Voice of the Son of God*, that is, dead Souls shall be quickened, and being quickened shall believe. The first *Adam*, being made a living Soul, was capable to communicate natural Life; but not being made a quickning Spirit, he could not restore Life once lost: But the last *Adam* was made a quickning Spirit, to restore spiritual Life to Sinners dead in Trespasses and Sins. So, in Christ as the Trustee of the Covenant, is the Fountain of Life. *Adam's* Sin put out the Lights of the whole World; and his natural Offspring were all left by him, as so many blind Candles: But the second *Adam* is made, and set up, a flaming Lamp to light them

them again ; and as many of them as it toucheth, do instantly flame too : And could they all but touch it, and none are forbidden; they should all be lighted again, and shine with the Light of spiritual Life, partaking of the *Spirit of Life in Christ Jesus.*

Thirdly, The Righteousness of the Covenant is in him, whereby to justify the *ungodly* that have no Righteousness of their own. Hence his Name is *The Lord our Righteousness* Jer. xxiii. 6. Righteousness of Man before the Lord, was quite worn out : There was nothing of that Kind left upon any of Adam's Children, as it is written, *there is none righteous, no not one* Rom. iii. 10. But Jesus Christ having, in his Birth, Life, and Death, wrought out the Righteousness of the new Covenant, brought it in, and presented it unto his Father Dan. ix. 24 with Lev. xvi. 15. And it was sustained and accepted, as the New-covenant Righteousness, for justifying all that believe ; and was lodged with the Worker thereof, entrusted with it, as *Administrator* of the Covenant. Hence he is said to be *made unto us Righteousness* 1 Cor. i. 30, namely by a Divine Constitution, even as he was *made the Covenant*. And Intimation hereof is made unto Sinners, in the Gospel, for a Ground of Faith, Isa. xlv. 24 *Surely shall one say, in the Lord have I Righteousness.* Heb. Only in the Lord (concerning me he hath said) is Righteousness. They are the Words of the Lord Jesus Christ, narrating the Divine Constitution concerning himself. Compare Ver. 23 with Rom. xiv. 10, 11. Wherefore, the Gospel is called *The Ministrations of Righteousness.* 2 Cor. iii. 9. And his Ministers, *Ministers of Righteousness* Chap. xi. 15. He being entrusted with the New-covenant Righteousness,

ousness, for to administer it to Sinners, unto *Justification of Life*, as the Phrase is Rom. v. 18.

Fourthly, The new *Covenant-right* to God is in his Person as Mediator: And he is actually possest of the *Fulness* of the *Godhead*, as he is Administrator of the *Covenant*, to communicate of that *Fulness* to all that shall believe, Col. ii. 9 *For in him dwelleth all the Fulness of the Godhead bodily.* Ver. 10 *And ye are compleat in him, which is the Head.* Our Lord Jesus, as the eternal Son of God, had a natural indefeasible Right to the *Fulness* of the *Godhead*: But as the *second Adam*, he took out a new Right there-to, purchasing the same by his Obedience and Death; and as such, it is now lodged with him, to be communicate by him. And thus the *Peace* of the *Covenant*, *Peace with God*, is in him Epb. ii. 14. The *Sonship* of the *Covenant*, the Adoption into the Family of God, is in him as the *First-born* among many Brethren Psal. lxxxix. 27 with John i. 12. The *Covenant-interest* in God as one's own God, is in him John xx. 17. And to obtain all these in one, let the Sinner but receive Christ by *Faith*, and he hath them: For they are all under his Hand as *Trustee* of the *Covenant*, yea in him as the *Storehouse* of the *Covenant*.

Fifthly, The *Covenant-fulness* of the *Spirit of Sanctification* is in him, whereby to make Sinners *holy*. Col. i. 19 *It pleased the Father that in him should all Fulness dwell.* John i. 16 *And of his Fulness have all we received, and Grace for Grace.* Having purchased the same with his own Blood, 'tis lodged in him as *Administrator* of the *Covenant*, in respect of which he is said to be *made unto us Sanctification* 1 Cor. i. 30. Therefore out of his pierced Side came there forth *Blood* and *Water*;

Blood

Blood to remove the Guilt of Sin, Water to wash away the Defilement thereof. So he is the Fountain opened for Sin and for Uncleanness: Not a Vessel of that Water of Purification, which, how full soever, would lackasmuch as it should communicate; but a Fountain, a living Spring of it, to supply the Needs of the Unclean, without any Lack in it self: For God giveth not the Spirit by Measure unto him John iii. 34. Wherefore, there is in him such a Fulness of the Spirit of Holiness, as is, by the infinite Efficacy thereof, sufficient to sanctifie the whole Family of Adam, and even the worst of them. There's a Fulness of all Grace in him, to be communicate, for the repairing of the lost Image of God in us: There's Grace enough in him, to melt the hardest Heart into evangelical Repentance Acts v. 31. To mortify the strongest Lusts Gal. v. 24. And to quicken and to strengthen unto holy Obedience 2 Tim. ii. 1.

Sixtly, The establishing Grace of the Covenant is in him, whereby to cause the most fickle and inconstant, once in him, to persevere unto the End, Jude Ver 1. *Them that are sanctified by God the Father, and preserved in Jesus Christ.* He is constituted the Head of Influences for all his mystical Members, which are to have their Nourishment ministred from him Col. ii. 19. The giving out of continued Pardons, necessary for them in this their State of Imperfection, is also in his Hand, as the Trustee of the Covenant, exalted to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins Acts v. 31. Thus he is fully furnished for preserving of them in a State of Grace, having a Fulness of Grace in himself to communicate unto them, suitable to all their Exigences, whether in Respect of the Power, or of the Guilt, of their Sin.

Sevently, The temporal Things of the Covenant are all in his Hand, whereby to provide for, and afford Protection to his People, during their Continuance in this World. In the Covenant there was made to him a Promise of his inheriting all Things, as the First-born of the Family of Heaven : And in his Person, as the last Adam, the ancient Dominion over the Creatures, was restor'd ; as we heard before. Now, as he is the Trustee of the Covenant, the Heritage of the World and all Things therein, is actually delivered over into his Hand ; So that he is not only Lord of the World in Point of Right, but in Fact ; having the Power of all therein, from the smallest Rag for covering of Nakedness, even to the Crowns and Scepters. This he himself witnesseth, Mat. xxviii. 18 All Power is given unto me in Heaven and in Earth. Chap. xi. 27 All Things are delivered unto me of my Father. Hence to encourage his impoverished People, in their building of the second Temple, he saith Hag. ii. 8 The Silver is mine, and the Gold is mine, namely, to give them to whom I will. And that these are Christ's Words, appears from Ver. 6 compared with Heb. xii. 26. Accordingly, from Psal. xxiv. 1 The Earth is the Lord's, and the Fulness thereof, the Apostle clears Believers Right to the Creatures 1 Cor. x. 25, 26. And thus he is fully furnished, for affording all Manner of Provision to his People, in temporal Things ; and all Protection from whatever Dangers they can be in, while here. The Sun, Moon, and Stars ; the Earth, Sea, and Air, with all that in them is ; are under his Hand, as the Trustee of the Covenant ; And he can dispose of them all, for the Ends of the Covenant, as the Glory of God and the Welfare of his People do require.

Eighty,

Eightly, The Covenant-fulness of Power over Death and the Grave is in his Hand, whereby to disarm Death of its *Sting*, and bring about a glorious Resurrection. *I, saith he, have the Keys of Hell and of Death* Rev. i. 18. *Death goes thro'* the World, as a mighty Conqueror, whom none is able to resist; the *Grave* follows, and none can keep back its Prey, nor cause it to give it up again. But the Mediator hath an effectual Check upon them both. They are not absolute Potentates, as mighty as they are: There is one above them, to whose Orders they must precisely stick. *Death may indeed enter in, within the Boundaries of the Covenant, and carry off the Covenant-people as well as others: But at the Border it must drop its Sting, and enter without it; for the Power of Death is now in Christ's Hand, and he will not suffer it to enter there, with it.* And the Time cometh, wherein he'll say to the *Grave*, give up: And then the Bars thereof will be broken asunder, the Gates thereof fly open, and it will deliver up to him its Lodgers; for he's entrusted, as Administrator of the Covenant, with full *Power over Death and the Grave.*

Lastly, The eternal consummate Happiness of the Covenant is in his Hand, whereby to render the Souls of his People happy immediately after Death, and then Soul and Body together happy at the last Day: For all Power in Heaven is given him. The Father hath made him the great Repository of eternal Life, the Fountain from whence it shall stream forth to all the Heirs of Life: And the dispensing of it is entrusted to him. *I John v. 11 God hath given to us eternal Life: And this Life is in his Son. John xvii. 2 As thou hast given him Power over all Flesh, that he should give eternal Life to as many*

as thou hast given him. Wherefore his dying People, do in Faith commit their Souls to him, as Stephen Act vii. 59 Saying, Lord Jesus receive my Spirit. And at the last Day, he pronounceth the Sentence, and solemnly receives them into the Kingdom of Heaven, Mat. xxv. 34.

And thus Christ is the Trustee of the Covenant.

II. Christ the TESTATOR of the Covenant.

In the next Place, Our Lord Jesus is the *Testator* of the Covenant, as the Apostle teacheth Heb. ix. 15, 16, 17. By the *conditional* Part of the Covenant, God had a *Compensation* of the Wrong done to his Glory by Sinners. And by the *promissory* Part, Christ had *unsearchable Riches* to communicate unto them, whereby they might be made happy: And being to die in the Cause, according to his *Covenant*, he timely made his *Testament*, as a Deed of Conveyance thereof unto them; turning the *promissory* Part of the Covenant, respecting lost Sinners, into a *Testament* in their Favour 1 Cor. xi. 25 *This Cup is the New Testament in my Blood.*

Hence it appears, that this belongs to the *Administration* of the Covenant, committed unto him, for making Sinners *Partakers* of the Covenant-benefits; yea and that it is the *first* and *fundamental* Act of that his *Administration*, laid as a *Foundation* of all the other Acts thereof, which are but so many *Means* of executing the *Testament*. Upon the Mediator's undertaking to fulfil the *Condition* of the Covenant, the Father made to him a *Disposition* of the Covenant-benefits contain'd in the *promissory* Part: And the Benefits so dispon'd, were actually delivered over

over into his Hand, as the appointed *Trustee* of the *Covenant*, as we have already seen. Now he, having them all thus in his Hand, hath made a *Disposition* of them to poor Sinners, by way of *Testament*. Luke xxii. 29 *And I appoint unto you a Kingdom, as my Father hath appointed unto me.* Or, *And I dispone to you, as my Father disponed to me,* a *Kingdom*. The Word here used, signifies to *dispose*; and hath in it the Notion of a *Federal* or *Covenant-Disposition*, and a *Testamentary-Disposition* too. Of the former Sort was the *Disposition* made by the Father to Christ, namely, a *Federal Disposition*; as being made on a most *onerous Cause*, a *Condition* properly so called, to wit, his making his Soul an *Offering for Sin*: And it can by no Means be a *Testamentary Disposition*, since *where a Testament is, there must also of Necessity be the Death of the Testator* Heb. ix. 16; the which, 'tis evident, could have no Place in the Case of the FATHER. Of the latter Sort is the *Disposition* made by Jesus Christ to Sinners, namely a *Testamentary Disposition*, which, of its own Nature, is a *Deed or Conveyance of Grace and Liberality*, without *Conditions* properly so called: And forasmuch as Sinners were under an utter *Disability* to perform *Conditions* properly so called, it was therefore necessary for their Behoof, to make it a *Testamentary Disposition* or *Testament*.

For clearing of the Nature of this *Testament*, which is of so great Importance for all to know; who have any Concern for their Salvation, we shall consider (1) *The Making thereof*, (2) *The Legatees*, (3) *The Executor*, and (4) *The Legacies*.

I. As to the *Making* of Christ's *Testament*, it is first of all to be observed, that tho' the *Covenant* was indeed from *Eternity*, the *Testament* was not so.

so: For Christ made his *Testament*, as *Administrator* of the *Covenant*; which *Administration* he did not enter upon but in Time. He was from Eternity the *Trustee* of the *Covenant*, which grand *Trust* was a necessary *Prerequisite* of his *Administration*: Yet forasmuch as his commencing *Testator* of the *Covenant*, was an *Act* of his *Administration* thereof, there could be no Place for it, until there was Place for *administ'ring* the *Covenant*, which there was not, till once the *Covenant of Works* was broken. And hereto best agreeth the Nature of a *Testament*, which is not simply a *Will*, but a *Will declared, testified, and signified by Word or Writ, or some one or other external Sign pleadable by the Legatees, in order to their obtaining of the Legacies bequeath'd.*

Christ's *Testament*, which for *Substance* is but one, is yet two-fold, in respect of different *Circumstances*, wherewith it hath been vested; namely, the *Old* or *First* *Testament*, and the *New* *Testament* 2 Cor. iii. 14. Heb. ix. 15.

Christ's *Old Testament* is the Declaration of the last Will of our dying Saviour, touching his *unsearchable Riches*, confirmed by slain *Sacrifices* of Divine Institution, sealed with the Seals of *Circumcision* and the *Passover*, and enduring in the Church till the *Fulness of Time*, and the *Manifestation* of himself to *Israel*, in the *Flesh*. Heb. ix. 20. Rom. iv. 11. 1 Cor. v. 7. Luke xvi. 16. This his *Testament* was originally made by *Word of Mouth*; which Kind of *Testament* is called a *nuncupative Testament*: But it was afterwards committed to *Writing*; so that there was not only a *Word* of the *Testament* to be heard, but a *Book* of the *Testament* to be *read*, by the *Legatees* Heb. ix. 19, 20.

And

And so we have it a written Testament, in that Part of the holy Scripture called by the Name of the Old Testament.

Christ's New Testament is the Declaration of the same last Will of our dying Saviour, touching his unfearable Riches, confirmed by his own Death on the Cross, seal'd with the Seals of Baptism and the Lord's Supper, and to continue for evermore *1 Cor. xi. 23, 24, 25. Matth. xxviii. 19. Heb. vii. 12, 16, 17.* This also was originally made by Word of Mouth, in the Time of his publick Ministry, wherein he declared his Will anent the great Salvation, which, as the Apostle observes, at first began to be spoken by the Lord *Heb. ii. 3.* And it was in like Manner afterwards committed to Writing: And we have it too a written Testament, in that Part of the holy Scripture called by the Name of the New Testament.

If we look for the original Date of Christ's Old or First Testament, we find his Testament to be of a Date as early as the Nature of the Thing could bear; being made in Paradise, on the Day of Adam's Fall, in the Cool of the Day *Gen. iii. 8,* otherwise called the Time between the two Evenings *Exod. xii. 6,* that is, between Three and Six at Clock in the Afternoon. At the which Time, our Lord Jesus did, in the Promise of the Seed of the Woman to bruise the Head of the Serpent, which should bruise his Heel *Gen. iii. 15,* signify his Death, and declare his Will for the Benefits of his Purchase their accruing to Sinners thereby. And that Day I judge to have been the sixth Day of the Creation, the same Day wherein Man was created; reckoning that the Scripture teacheth, that *Adam lodg'd not one Night in Honour,* as some do, agreeable to the

Original,

Original, read *Psal.* xlix. 12. They who cannot think that the Events recorded from *Gen.* ii. 7 to the *End of the Third Chapter*, were crowded within the Compass of one Day, may weigh therewith, the Events relating to the *Death* of Christ, which are recorded *Luke* xxii. 66 to the End. *Chap.* xxiii. 1—33. *John* xix. 1. *Matth.* xxvii. 27, 28. *John* xix. 2, 5, 9—15. *Matth.* xxvii. 24. All which Things were done in the Space of *Half a Day*: For Christ was crucified about Twelve of the Clock, *Luke* xxiii. 44—46.

Some, through an Unwillingness to think of their Death, do put off the *Making* of their *Testaments* unto a Death-bed: But so very willing was Christ, the *second Adam*, to die for us, that he *set his House in Order*, and so prepar'd himself for Death, that very Day wherein the first *Adam* fell. The Business of the great King, and the Business of the ruin'd World of Mankind, required *Haste*. The whole Fabrick of the World, was by *Adam's Fall* so unhing'd, that it was hastening to a total Dissolution, and Mankind about to perish in the Ruines; till the *second Adam* went in, and bore up the Pillars thereof, in virtue of his *Death* to *establish the Earth again* *Isa.* xlix. 8. Wherefore in Paradise, he made his *Testament* in a few Words, containing a Disposition of the Benefits of the *Covenant*, in favour of poor Sinners *Gen.* iii. 15; and typically went in under that Weight of Wrath, which was pressing down all: And so he *established the Earth again*. In this Form it was, that they of the first Ages of the World had the *Testament*. But it was repeated and renewed to *Abraham*, to whom the Promises were made *Gal.* iii. 16, comprehended under the Name of the *Covenants or Testaments of Promise*.

Promise Eph. ii. 12 : As also to *Israel* in the Wilderness, whom *Moses* sprinkled with *Blood*, saying, *This is the Blood of the Testament*, Heb. ix. 19, 20. And this was Christ's *Old Testament*, upon which all that believed, from *Adam* to *CHRIST*, built their *Faith*, and *Hope* of obtaining the *Legacies* left therein ; though it was upwards of *Four thousand Years*, from the first *Making* of the *Testament*, unto the *Death* of the *Testator*, by which the *New Testament* was confirmed.

Now the Apostle saith, That *a Testament is of Force after Men are dead*: Otherwise it is of no *Strength* at all whilst the *Testator liveth* Heb. ix. 17. Was Christ's *Testament* then of no *Force* all that Time? Yea, it was of *Force*; and that by *Means of a Preconfirmation*, being *confirmed* before Gal. iii. 17. The *Confirmation* of a *Testament*, in the *Sense* of the *holy Scripture*, is by the *Death* of the *Testator*; as the Apostle in the forecited *Text*, teacheth the *Hebrews*. And, in *Scripture-reckoning*, there was a *Twofold Death* of the *Testator* here : One *typical*, another *real*. In respect of the former of these, Christ was the *Lamb slain from the Foundation of the World* Rev. xiii. 8. having died *typically* in the *Sacrifices* then offered Gen. iii. 21, and thereafter all along under the *Old Testament*. And by that *Death* of the *Testator*, was the *Preconfirmation* of the *Testament* : So that from the *Day* it was *first made*, it was of *Force*, for the *Legatees* obtaining the *Legacies* therein bequeathed ; forasmuch as it was then also *confirmed*. Wherefore the Apostle observes, that, in full *Consistency* with that known Maxim anent *Testaments* Heb. ix. 17 above cited, *Neither the First Testament was dedicated without Blood* ver. 18. What the Apostle means by the

Dedication of the Testament, will be plain, if it is considered, that what our Version of the Bible calls *Dedication*, is, in the Scripture-use of Words so rendered therein, nothing else but an *entr'ing on*, or a *first*, or *new using* of a Person or Thing, to what they were design'd for: Insomuch that the very *Dedication* of the *Temple*, was no more but *that*, as appears by comparing 2 Chron. v. 13. Chap. vi. and vii. 13d with 4, 5. Wherefore, by the *Dedication* of the *Testament*, must be meant the Legatees beginning to claim and obtain their Legacies, upon the *Testament*. And this, the Apostle saith, was not done without the *Testament's* being confirmed by *Blood*, or *Death*: The which, though *really* the *Blood*, or *Death* of *Beasts* sacrificed; yet, according to the Apostle's Reasoning, were reckoned the *Blood* or *Death* of the *Testator*, they being sacrificed as *Types* of him.

And hence it appears, that whatever have been the different *Circumstances*, wherewith the *Testament*, in different Periods, hath been vested: The Old and New Testament, *nuncupative* and *written*, are for *Substance* but the One Testament of Jesus Christ *the same Yesterday, and To-day, and for ever* Heb. xiii. 8. having the *same Force and Effect* for full Remission of Sin and Eternal Salvation, Legacies claim'd and obtain'd by Faith, in virtue of the *Testament*, Acts xv. 11. Rom. iv. 13. Only, what was first declared by *Word of Mouth*, the same was thereafter *written*. The Legacies at first bequeathed in *general comprehensive Terms*; were afterward *particularly nominated*: And in the New *Testament* they are more *clearly exprest*, than in the Old. The former was a *Copy* of the *Testament*, fitted for the *Times before the Testator* really

really died: The latter, fitted for all Times thereafter, to the End of the World; and therefore no other Copy is to be excepted after it.

II. It is to be enquired, Who are the Legatees, the Parties in whose Favour the Testament was made, and who may, in the Method of the Testament, claim and obtain the Legacies therein bequeath'd? Christ's making his Testament, being the fundamental Act of his Administration of the Covenant, as we have already seen; the Legatees in the Testament must needs be the same as the Objects of his Administration of the Covenant, that is to say, Sinners of Mankind indefinitely: For if Christ is authorized by the Father, to administer the Covenant to Mankind-sinners indefinitely, and hath accordingly made his Testament for that Effect; surely none can be excepted out of the Testament, that are not excepted out of his Administration. Therefore the Apostle lays down, for the Foundation of Faith, to these who had even embrew'd their Hands in the Blood of the Lord of Glory, their Interest in the Promise, Acts ii. 39. For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call. To whomsoever then the Gospel comes, we may warrantably say the Promise is to you, and to you, and every one of you; even the Promise of the Testament: And ye have Access to claim it by Faith, as your own Legacy, your own Mercy Jon. ii. 8. And all the Arguments adduced on the Head of the Object of Christ's Administration, which need not to be repeated here, do prove this.

And it is most agreeable to the Nature of the Thing. In Christ's Testament, the Legatees are not express

express by their Names, as in Testaments where the Testator hath his Children and Friends about him, to whom he leaves his Legacies : But 'tis here as in the Case, wherein some of the Children or Friends of the Testator, are not come into the World, at the Time of the Making of the Testament ; who must therefore have their Legacies left to them under some general Designation. Multitudes, Multitudes of Christ's *Legatees* were not *born*, when he died ; and Multitudes of them have not to this Day seen the Sun : Nay when Christ first made his *Testament*, there were but two Persons in the World. Therefore the *Legatees* have been express in it, under a *general Designation*, as these of such a Family. Now this *general Designation* of the *Legatees* in Christ's *Testament*, is not *actual Believers*, that is, such as have already believed : For *actual Believing* is the *Legatees claiming* of the Legacies left them, whereby they are put in Possession thereof ; the which *Claim* must of Necessity have a *Foundation* in the *Testament*, prior unto it. And indeed the *Testament* is the *Ground of Faith*. Therefore it was made, before there was one *actual Believer* in the World, being made in Paradise, and there recited in the Hearing of our guilty first Parents, who upon the hearing of it Gen. iii. 15, believed, and so were put in Possession of their Legacies. And thus will it be, to the End of the World : *Faith will come by Hearing* of the *Testament Rom. x. 17. Gal. iii. 2.* Neither is it the *Elect* : For howbeit in them only is the *Testament effectual*, yet it is not to them only the *Legacies* are *left* ; they are not the only Persons, in whose Favour the *Testament* was made. For *Election*, being a Secret not to be known by us until once we *believe*, cannot be the *Ground and Warrant of Believing*

believing, or embracing the Testament, and claiming the Legacies. Besides, at that Rate Unbelievers continuing so to the End, could not be justly reckoned Refusers and Slighters of Christ's *Testament*, as having no Portion nor Concern in it, more than fallen Angels. But the *general Designation* of the *Legatees* in Christ's *Testament*, is *Mankind-sinners* indefinitely : To these of the Family of *Adam* are the *Legacies* left, to be *claim'd* and possest of them by *Faith*. Prov. viii. 4 *Unto you, O Men, I call, and my Voice is to the Sons of Men.* Rev. xxii. 17 *Whosoever will, let him take the Water of Life freely.* John vi. 37 *Him that cometh to me, I will in no wise cast out.*

Put the Case, that a rich Man should, for the Love and Favour he bears to a particular Family, leave his Substance to them by *Testament*, to be divided among them : In this Case 'tis evident, that however numerous that Family be, all and every one of them are this Man's *Legatees*, howbeit their *Names* are not particularly express in the *Testament*; and they need no more to clear their Claim, each to his Share of the Legacy, but that they are *of that Family*. And upon the *Executors* making lawful *Intimation* to that Family, that, such a *Testament* being made in Favour of them, they come, claim, and get their Legacies, in the Method of the *Testament*: It is manifest, that all of them, who accordingly come and make their Claim, as Members of *that Family*, will obtain a Share of the Legacy : But in case there be any of them, who will not come and make any Claim thereto, they'll justly lose the Benefit thereof, and may die of Want for all the Legacy that was left them in *that Testament*. Our Lord Jesus Christ has made such a *Testament*: The lost Family of *Adam*, is the

Family constitute his *Legatees*: And the *Gospel* is the lawful *Intimation* made to them, to come to the *Executor* and receive their *Legacies*. All that believe get the *Legacy*: All *Unbelievers* lose it, and perish under the Want thereof; and they perish without all *Excuse*. They cannot pretend, that there was nothing left them, by the *Testator*; which is the Case of the fallen Angels: Nor yet, that it was not *intimate* unto them; which is the Case of these that never heard the *Gospel*. But they perish, because, howbeit there was a rich *Legacy* left them, yet they undervalu'd the *Testator's* Kindness, and would never come and claim it by *Faith*. Hence the Benefits of the *Covenant of Grace*, even in respect of *Unbelievers*, are called *their own*, namely in virtue of the *Right* they have to them by the Tenor of Christ's *Testament*. *Jon. ii. 8* *They that observe lying Vanities, forsake their own Mercy.* Accordingly, to the elder Brother in the Parable *Luke xv*, the Father saith *ver. 31. Son, all that I have is thine*. So *Chap. xvi. 12 If ye have not been faithful in that which is another Man's, who shall give you that which is your own?* that is, *The true Riches ver. 11:* And their Ruin is lodged at the Door of their *Unbelief*, in *not coming* to Christ to receive them, *John v. 40 And ye will not come to me, that ye might have Life.* Christ's Promises in his *Testament* are to *Mankind-sinners*, as the Promise of *Canaan* was to the *Israelites* in *Egypt*, indefinitely, these not excepted whose Carcasses fell in the *Wilderness*, *Exod. vi. 6 Say unto the Children of Israel, I am the Lord — ver. 8. And I will bring you in unto the Land, concerning the which I did swear.* Thus was there a Promise left them of entring into the Rest of *Canaan*: And these who

believed it, got the Possession accordingly ; these who believed not, did lose it. And they fell short of it, not because it was not left to them ; but because tho' it was left to them, as well as to these that entered, yet they *believed* it not. So says the Apostle, *They could not enter in because of Unbelief* Heb. iii. 19. And this was no Imputation on the Faithfulness of God : For even in *Promises*, as well as in Covenants, there's a Necessity of a *mutual Consent* into the same Thing ; the Party to whom the Promise is made, his *Acceptance* thereof being necessary to compleat the Obligation on the *Promiser* to make it effectual : Because none making a *Promise* of a Benefit to another, can in Reason be thought, either to bind himself thereby to obtrude his Benefit on the other against his *Will* ; or yet to give up with it, as a Thing to be *abandon'd* by him at any Rate. Now to this very Purpose, the Apostle makes use of that Case of the *Israelites* having the Promise of Canaan left them, and yet coming short of it thro' *Unbelief*, Heb. iv. 1 *Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it.* ver. 2 *For unto us was the Gospel preached, as well as unto them : But the Word preached did not profit them, not being mixed with Faith in them that heard it.* Compare Exod. vi. 9 *And Moses spake so unto the Children of Israel : but they hearkned not.*

III. It is to be enquired, *Who is the Executor of the Testament ?* In Testaments among Men, the *Testator* and the *Executor* are always different Persons : And it must needs be so, because the *Testator* dying cannot live again to see his *Will* execute ; therefore one or more, who live when he is gone, must be nominated for that Purpose. But here that

Reason ceaseth. Jesus Christ could well be the *Executor* of his own *Testament*, and needed not to appoint any other to see to that Matter. He was the Lord of Life and Death, and it was not possible he should be holden of Death *Acts* ii. 24. Tho' he was really to die, to confirm his Testament; yet he was quickly to rise again, for the effectual *Execution* thereof: Accordingly, the Apostle observes that he was delivered for our Offences, and was raised again for our Justification *Rom.* iv. 25. And he lives for evermore. Even when he was in the *Grave*, he was capable of *executing* his Testament, being God as well as Man, having a Life which could not be lost, no not for a Moment; namely, the Divine Life. And the *executing* of it then, when the human Nature was in the State of Death, was much the same as his *executing* of it before he had actually assumed the human Nature at all.

And that Jesus Christ really is the *Executor* of his own *Testament*; appears from his being constitute by the Father *Administrator* of the *Covenant*, to dispense the Benefits thereof as great Steward of the House of Heaven; and from the *Acts* of that his Administration, both in this Life, and in that which is to come: For he it is, that hath in his Hand the conferring of *Grace*, both real and relative, on *Sinners*; and the conferring of *Glory* on *Saints*: The which are the *executing* of his *Testament*, as well as the *administring* of the *Covenant*; the former being subordinated to the latter. Mean while it cannot be refused, that he executes it by his *Spirit*, and employs *Gospel-ministers* in the Matter. Wherefore, whosoever would have any saving Benefit by Christ's *Testament*, or would partake of the *Legacies* therein bequeathed, must come to him-self

self to receive them ; since he is the *Executor* of his own *Testament*. And therefore the constant *Call* of the *Gospel* to perishing Sinners, is to come to *Christ* for Life and Salvation ; and the Complaint on these who forsake their own *Mercy*, is that they will not come to him John v. 40. And the whole Life of Believers must be a coming to him 1 Pet. ii. 4, that is a living by *Faith* in him Gal. ii. 20, whereby they may be daily receiving of the *Legacies*, according to their Exigencies.

IV. In the last Place, it is to be enquired, *What are the Legacies left in Christ's Testament, to poor Sinners of Mankind, his only Legatees ?* In the general, there is left to them therein, what is sufficient to make them happy for Time and Eternity : Even all the *Benefits* of the *Covenant* to be received by *Faith*. These are *CHRIST* himself, and all *Things* in and with him Rom. viii. 32. And the general Clause of the *Testament*, is, *According to your Faith be it unto you* Matth. ix. 29. It being beyond your Reach, fully to reckon up the Particulars, it shall suffice to point at a few Things, as the comprehensive *Legacies*, left by *Jesus Christ* in his *Testament*, to *Sinners of Mankind* indefinitely.

Legacy 1. His own compleat *Righteousness*, to cover us before the Lord ; hence called the *Gift of Righteousness* Rom. v. 17, as being made over to us in his *Testament*, to be received by *Faith* ; in which Sense, it is said to be *revealed unto Faith*, that is to be believed or trusted on, and so received and put on Chap. i. 17. Dying Persons are wont to leave Suits of *Mourning* to their poor Friends : But our dying Saviour left to all his Legatees, the *Garments of Salvation*, the *Robe of Righteousness* Isa. lxi. 10, *Beautiful Garments* Chap. iii. 1, *White*

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Raiment Rev. iii. 18, as a Suit of Rejoicing ; for that, tho' he was dead, he is alive, and lives for evermore. Our Father Adam left us naked, to our Shame : Yet need we not go naked, nor our Shame be seen. For, by the second Adam's Testament, sufficient Clothing is left to our Father's broken Family ; even the Robe of his own Righteousness : And nothing remains, but that we receive it as his Legacy to us, and put it on. A holy God cannot admit us into his Presence, in our spiritual Nakedness : The Law requires us to appear before him, in unspotted Holiness of Nature, and perfect Righteousness of Life, as the Condition of Life ; and withal, with a Satisfaction to Justice, by suffering, because we have sinned. But how can we make such an Appearance before him ? We can by no Means put our selves in such a Condition, by any Thing we can do or suffer. Yet is not our Case hopeless. We have a good Friend, the Lord Jesus Christ, who hath left us by Testament, the Holiness of his Nature, wherewith he was born ; the Righteousness of his Life; even all the good Works he wrought in Obedience to the Ten Commandments, during his Life on Earth ; and the Satisfaction made by his Death, and Sufferings from the Womb to the Grave : He hath made all these one undivided Gift of Righteousness, and bequeath'd the same to us, in his Testament, to be received by Faith. By Means hereof, the most wretched Sinner of us all, may be beautified in the Sight of a holy God, have wherewith to answer all the Demands of the Law for Life, and obtain a full Pardon and Acceptance with God as righteous in his Sight. How shall we escape, if never claiming this Legacy, we trample on the Testator's Kindness !

Legacy 2. His New-covenant-interest in God; whereby to render us happy, *Heb.* viii. 10 *I will be to them a God.* Our Father *Adam* left his whole Family without God in the World *Eph.* ii. 12. This was an unspeakable Loss, a ruining Loss: All Misery in Time and Eternity, was wrapt up in it: It was a Loss, that could never have been compensated: And to us, it was irrecoverable. But Jesus Christ hath recovered for us, the lost Covenant-Interest in God, and bequeath'd it to us in his *Testament.* This is a *Legacy* full beyond our Comprehension. Who can conceive fully, what is in that, *I will be your God?* Surely, all Blessedness is in it, for Time and Eternity *Psal.* cxliv. 15 *Happy is the People, whose God is the Lord.* Herein is left you *Peace*, and Reconciliation with God *John* xiv. 27, *Adoption* into the Family of God *2 Cor.* vi. 16, 17, 18; yea that ye shall have God for your own God, your own *Heritage*, in a Joint-heirship with Christ *Rom.* viii. 17: All the *Persons* of the Godhead to be yours; the Father to be your Father, the Son your *Saviour*, the Holy Ghost your *Sanctifier*: And all the *Attributes* of God, to be implored for your Happiness. Nothing on Christ's Part, nothing on God's Part, stands between you and all this: Nothing can make you come short of it, but *Unbelief*. That New-covenant-Interest in God, is purchased by the Blood of the Everlasting Covenant; it is given over unto Jesus, as *Administrator* of the Covenant; and he again hath made it over to you, by *Testament*. And what remains, but that ye come to the *Executor*, and receive your Legacy, by *Faith?* Alas! that any should be found, who have no Heart to it.

Legacy 3. His Spirit of Grace, we so much need. Hear the Words of the Testament Prov. i. 23 Turn you at my Reproof: Behold, I will pour out my Spirit unto you. Christ hath the seven Spirits of God, even a Fulness of the Spirit, in himself, to communicate; and hath made over the same, by his Testament, to Sinners of Adam's Race: Withal, as Executor of the Testament, he hath made Intimation thereof, declaring himself ready to give the Spirit unto all that come to him, accordingly, John vii. 37 Jesus stood and cried, saying, If any Man thirst, let him come unto me, and drink. ver. 38. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. ver. 39. But this spake he of the Spirit, which they that believe on him, should receive. O suitable Legacy for Adam's Children! Here is Life for us, Life for our dead Souls: For his Spirit is the Spirit of Life, loosing the Bands of Sin and Death Rom. viii. 2. How shall dead Souls live? Our Lord himself answers that Question, at large John vi. Shewing himself to be the Life-giving Bread, that giveth Life unto the World ver. 33. that it is by eating this Bread Souls shall live ver. 57. that the quickning Spirit is in it ver. 63. and that it is to be eaten by Faith ver. 35, 63, 64. Whither then should the Soul go for Life, but to Christ as Executor of his own Testament? ver. 68. for as we derived Death from the first Adam, so we must derive Life from the second Adam, else we cannot have it ver. 53. Here is regenerating and sanctifying Grace for us, whereby our Natures may be changed Ezek. xxxvi. 26. the Image of God repaired in us, through Grace received, answering to the Grace in the Man Christ, as the Wax to the Seal John i. 16. for all this

this worketh the *Spirit* of Christ, in these who *believe* Eph. i. 13. Here is made over to us, Grace whereby we may be enabled to true evangelical *Repentance* Zech. xii. 10. *Ezek.* xxxvi. 31. to walk in *Newness* of Life ver. 27, and to *mortify* the Deeds of the Body Rom. viii. 13. Here is bequeath'd unto us, *enlightning* Grace, whereby we may discern our Duty; for the *Spirit* is the *Spirit* of Light and Direction *John* xvi. 13. *Exciting* and *Strengthning* Grace, which comes by the *Supply* of the *Spirit* Philip. i. 19. *Eph.* iii. 16. *Comforting* Grace, in all Trials and Afflictions; for he is the Comforter *abiding* for ever where once he comes *John* xiv. 16. And *establishing* Grace, whereby the Sinner once in Christ, is for ever kept from falling away either totally or finally ver. 17. *I John* ii. 27. In a Word, Christ having left us the *Spirit* of Grace, in his Testament, all Grace suitable to our Needs lies open to us: Wherefore none that hear the Gospel remain destitute of Grace, but because they will not come to Christ for it.

Legacy 4. A suitable Portion of the good *Things* of this *Life*, as infinite Wisdom sees needful, *Psal.* xxxvii. 3 *Thou shalt dwell in the Land, and verily thou shalt be fed.* Christ in his Testament, has disposed to Sinners a *Kingdom*, even the *Kingdom* of God, and added these *Things* thereunto *Matt.* vi. 33. His Testament is suited to all our Needs, even in temporal *Things*: He hath seen to our *Provision* and *Protection*, according to the Promises made thereanent in the *Covenant*. These Promises primarily made to himself in the *Eternal Covenant*, he hath by his Testament, as it were, indorsed to us, to be made forthcoming to all who by Faith embrace it, and claim them upon it. Wherefore, Believers may

may go to Christ for their *daily Bread*, as well as for *spiritual Benefits*; pleading the *Testament* for the one, as for the other. And to receive the *Bread* and the *Water*, in virtue of Christ's *Testament*, will be more satisfying to a Christian in the Exercise of Faith, than all the Fulness of worldly Men can be; forasmuch as at that Rate they have them as the Purchase of the precious Blood of the *Testator*, and his Father's Blessing therewith.

Legacy 5. An unstring'd Death John viii. 51 If a Man keep my Saying, he shall never see Death. Men in their *Testaments* make Provision for the comfortable *Life* of their *Legatees*; but they can leave them nothing to make *Death* safe and comfortable to them. But in Christ's *Testament*, there is special Provision for his *Legatees* in *Death*, as well as in *Life*: And in the *Faith* thereof, the *Saints* have welcomed the grim *Messenger*, dying comfortably in the *Faith* of the sealed *Testament* *Heb. xi. 13.* Our Lord Jesus being to encounter *Death* armed with its *Sting*, and that in its full *Strength* given it by the broken *Law*, was perfectly sure of the Victory: So making his *Testament*, he left it as a Part of his last *Will*, that *Sinners* of *Adam's Race* should be free from the *Sting* of *Death*, through *Faith* in him. A precious *Legacy*, which he could well *bequeath*, because purchased by his own *Death*; and, which he *can* and *will* make *effederal*, since the Fulness of Power over *Death* and the *Grave* is in his Hand, and he is *Executor* of his own *Testament*. How lamentable is it, that *Men*, knowing they must *die*, should slight the *Testament*, and the Kindness of their best *Friend*, appearing here, where none else are capable to help!

Lega-

Legacy 6. and last. Everlasting Life on the other Side of Death, John vi. 58 He that eateth of this Bread, shall live for ever. Christ's Testament looks not only to this but the other World; in it is Provision made, not only for Time, but for Eternity: He hath dispon'd in it a Kingdom, the Kingdom of Heaven, as an everlasting Inheritance for the Legatees Luke xxii. 29. This comprehends the Happiness of the Soul in its separate State; the glorious Resurrection of the Body, at the last Day; and the compleat Happiness of Soul and Body together, from thenceforth, and for evermore. The Importance thereof who can express? But whatever is in it, 'tis in the Testament made over to Sinners of Mankind: And whosoever of them come to Christ for it, shall, upon the Ground of his Faithfulness, without all Peradventure obtain it.

These are the comprehensive Legacies of Christ's Testament. To enter more particularly into the Detail of them, there would be no End. Ye have the Book of the Testament, both Old and New, among your Hands: Read it diligently; and that as Christ's Testament, as indeed it is: And in every Page, you will perceive of the unsearchable Riches. Withal remember, that it nearly concerns you, and every one of you, as Parties Legatees in whose Favour it was made; since ye are Men, Sons of Men Prov. viii. 4. The Testament is lawfully intimate to you, both by the preaching of the Word, and by putting a Copy of it, a Bible, in your Hands. And ye are called to come to Christ, as Executor of it, by Faith in him, to receive your Legacies. Happy will ye be, if ye answer the Call. But if ye do not, it will be more tolerable for Tyre and Sidon at the Day of Judgment, than for you: For it will aggravate

vate your Condemnation, that not only were all these Legacies *left* you in Christ's Testament, but the same was *intimate* unto you, and ye were *called* to come to the *Executor* to *receive* them, but ye *believed* not, ye *would* not.

Thus far of Christ the *Testator* of the Covenant.

III. *Christ the PROPHET of the Covenant.*

The Covenant being an *eternal Transaction*, which no Creature had Access to be Witness unto ; the *Being* thereof was an absolute Secret to the whole Creation : And, in that it was a *Mystery* of the manifold *Wisdom* of God Eph. iii. 10, no Creature was sufficient to unfold the Nature thereof. Upon the which Accounts, the Apostle calls it *The Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World* 1 Cor. ii. 7. And thence appears a Necessity, of constituting a *Prophet* of this Covenant: And, that none but a Divine Person was fit to be the *original Prophet* thereof; and this so much the more, that by Reason of the *spiritual Blindness* of the Parties, unto whom it was to be reveal'd, a mere objective Revelation could not be sufficient in the Case. For *the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness to him; neither can he know them, because they are spiritually discerned* Ver. 14. Wherefore Jesus Christ was, as Administrator of the Covenant, constitute the *Prophet* thereof ; being he of whom, by the Apostle's Testimony, *Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me* Acts iii. 22. And whoever else were at any

any Time Prophets thereof, he alone was the original Prophet of it, John i. 18 No Man hath seen God at any Time: The only begotten Son, which is in the Bosom of the Father, he hath declared him.

And in this Character, Christ was constitute (1) The Messenger, (2) The Witness, and (3) The Interpreter of the Covenant.

First, In the Capacity of Prophet, he was constitute the Messenger of the Covenant Mal. iii. 1; to bring the good Tidings of that Treaty of Peace into the World; and not only so, but by the Authority of Heaven to proclaim the Treaty to Sinners, to offer them the Benefit thereof, and to deal with them to accept by coming into it personally. A Covenant surely of unparallel'd Weight and Importance, that had such a Messenger thereof.

Secondly, In the same Capacity, he was constitute the Witness of the Covenant, Isa. iv. 4 Behold, I have given him for a Witness to the People. God knew the World to be a guilty World, whose Consciences witnessed their Demerit of Death; and that therefore they would be very slow to believe the good News from Heaven, touching the Covenant of Peace: And for this Cause, he would give them one competent to witness the Truth thereof; and pitcht upon Jesus Christ for that Effect. He was a Son of Adam; so the more fit to attest it unto Men: He was the Eternal Son of GOD; and therefore not liable to Error or Mistake in his Testimony. He was an Eye-witness to the eternal Transaction; and so he could speak in the Matter that which he had seen with his Father John viii. 38. He came down from Heaven, where the Covenant was made, unto the Earth, in Favour of which it was made: Wherefore he could witness in the Earth, what he had

had seen in Heaven about it, Chap. iii. 31 *He that cometh from Heaven, is above all.* Ver. 32 *And what he bath seen and heard, that he testifieth.* In him we have a *Two-fold Witness*, which is full Evidence in Law. He is *The Amen, the faithful and true Witness* Rev. iii. 14. In him we have the Witness of *Man*; in respect whereof he is *the faithful Witness*: And the Witness of *God*; in respect whereof he is *the true Witness*, even Truth itself. Compare *John* viii. 18 *I am one that bear Witness of my self;* where Christ as a Divine Witness, in respect of his Godhead, is said to bear witness of himself, as a *Man* appearing in the World, revealing the Covenant. And in respect of both these, he is the *Amen*, whose Witness confirms and determines the Truth of the Matter in Law.

Thirdly, He is in the same Capacity, constitute the *Interpreter* of the Covenant, *Job* xxxiii. 23. to teach it unto Men. We are not only slow to believe the Covenant, but it is hard for us to understand it. It lies so far beyond the Reach of our *natural Understanding*, that we cannot understand it in a saving Manner, unless *the Son of God bath given us an understanding* (a supernatural one) that we may know him that is true *1 John* v. 20. And whosoever shall so understand it, must be *all taught of God* *John* vi. 45, that is of Jesus Christ Ver. 46. So he is by the Father constitute *Interpreter*, and great *Teacher* of the Mystery of the Covenant: And all the Children of the Covenant must be his *Disciples, and learn of him.*

Now Christ's *Administration* of the Covenant, as the *Prophet* thereof, may be taken up in these three Things following.

First,

First, His intimating and offering the Covenant to Sinners, by his *Word*, for bringing them personally into it. This he did from the Time of Adam's Fall, is now doing, and will do even unto the End of Time, that the *Mystery of God* shall be finished. He began the *Old Testament Dispensation* thereof, in Person. Appearing in human Shape, with his own Mouth he gave the first *Notice* of the Covenant, that ever there was in the World, and made the first Offer of it, in Paradise *Gen. iii. 8, 15.* He carried it on by Prophets and ordinary Teachers, whom he commissionated for that Effect, and furnished with Gifts for the Work. The former of these, he employ'd to write in his Name, as well as to speak therein, in that Matter: And by both, he spoke to Sinners, intimating and offering the Covenant unto them, by their Means; whether through the Word *written or spoken*. And thus he managed that Work, to the Salvation of those who believed, in the *patriarchal Ages* before and after the *Flood*; and all along the Time of the *Jewish Church*, from *Moses*, to the End of that Dispensation. Then he also began the *New Testament Dispensation*, in his own Person. Having by his Incarnation become Man, he applied himself to this Work. Tho' he was born *King of the Jews* *Matth. ii. 2*, and many of them would have had him to have mounted *their Throne* *John vi. 15*: Yet he choosed rather to appear in the Character of a *Prophet*, and betake himself unto the Work of the *Ministry*, for to preach the *Gospel*, and intimate and offer the Covenant to perishing Sinners; and so he was a *Minister of the Circumcision* *Rom. xv. 8*. Of him in this Capacity particularly, *Solomon* that *King-preacher* was a Type *Eccles. i. 1.* And

And this also he did, and still doth, carry on immediately and by Proxy, especially, after his *Ascension* into Heaven : And that, partly by his Apostles and other extraordinary Officers, whom he employed to write, as well as to speak; in his Name ; and partly, by ordinary Ministers of the Gospel, to be continued in the Church, to the End of the World *Eph.* iv. 11, 12, 13. Thus he is now administering the Covenant unto us, by putting his written Word of the *Old* and *New Testament* in our Hands, and sending Men in his Name to preach the Gospel unto us. By these Means he speaks to Sinners, intimating, and offering them the Covenant : And so he carries on the Work, to the Salvation of these that believe, and rendering Unbelievers inexcusable. *2 Cor.* v. 20. *Rev.* iii. 22. *Luke* x. 16. Wherefore the Offer of the Covenant, made to us in the Gospel, is his Offer : And tho' the Word is sent to us by Men, they are but his Voice in the Matter, he is the Speaker. Then, see that ye refuse not him that speaketh *Heb.* xii. 25.

Secondly, His making the Intimation and Offer of the Covenant, effectual to the Elect, by the Spirit, *1 Pet.* i. 12 *By them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven.* The great Prophet of the Covenant, can effectually teach the most unteachable Sinners of Mankind ; causing Light not only to break forth in a dark World, by his Word, but in dark Hearts, by his Spirit : For the Fulness of the Spirit of Light is in him, and he hath *Eye-salve* for the spiritually Blind *Rev.* iii. 18. He knoweth who are his, in whose Name he contracted with the Father, and received the Promise of the Spirit : And, sooner or latter, he so enlightens them, that he rescues them

them from under the Power of their spiritual Darkness, and renders the Administration of the Covenant effectual to them, however ineffectual it be to others, Col. i. 13. And this he doth, by bringing his Word to them with Power, through the Efficacy of his Spirit opening their Eyes. In the first Place, by his Spirit acting upon them, as a Spirit of Bondage, he sets home on their Consciences, the holy Law in the Commands and Curse thereof, as of Divine Authority, and binding on them in particular. Hereby, they are convinced of their Sin and Misery, seeing their Sin as heinous in the Sight of God, and his Wrath due to them for their Sin: They are fill'd with Remorse, Terror, and Anxiety; are made to pant for Relief; feel an absolute Need of CHRIST and his Righteousness, and Despair of Relief by any other Way, Acts ii. 37. and xvi. 29, 30. And then, by the same Spirit acting within them, as a Spirit of Life, and communicated unto them, from himself, in the Word of the Gospel, he sets home on their Hearts and Consciences, the glorious Gospel in its free Promise of Life and Salvation to Sinners through Jesus Christ, as it stands in the holy Scriptures; clearing and demonstrating the same unto them, to be the infallible Word of the eternal God, and his Word to them in particular, 1 Thess. ii. 13. *Ye received it not as the Word of Men, but (as it is in Truth) the Word of God.* Chap. i. 5. *For our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance.* This Demonstration of the Spirit is that which immediately cleareth to them, the Ground of their believing in particular, as saith the Apostle 1 Cor. ii. 4, 5 *My preaching was—in Demonstration of the Spirit, and of Power: That your Faith should not stand*

stand in the Wisdom of Men, but in the Power of God: And it is an internal Attestation of the Word of the Gospel, unto them, distinct from the clearest external or ministerial Attestation of it, according to the Saying of our Saviour John xv. 26 *The Spirit of Truth, which proceedeth from the Father, he shall testify of me.* Ver. 27 *And ye also shall bear Witness.* By the Power hereof, getting, by way of spiritual Sight John vi. 40, a Knowledge of CHRIST in his transcendent Glory and Excellency, exhibited to them in the free Promise of the Gospel, they are infallibly brought to believe. The Spirit thus applying the Word of the Gospel to them, they greedily embrace it, and apply it to themselves by Faith, as may be seen in these Converts, Acts ii. 38 *Then Peter said unto them, repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins.* Ver. 39 *For the Promise is unto you.* Ver. 41 *Then they that gladly received his Word, were baptized.*

Lastly, His teaching and instructing them, by his Word and Spirit, from thenceforth, as Children of the Covenant, his own Disciples. The whole Plan of Salvation is laid down in the Covenant, being a Mystery of the manifold Wisdom of God, whereof there is still more and more to be learnt: And Christ is the great Prophet, to teach it. And the Secret of the Lord is with them that fear him: And he will shew them his Covenant, Psal. xxv. 14. The Saints, by Reason of the Remains of Darkness in their Minds while here, are apt to lose Sight of the Parties in the Covenant: But the great Prophet is to shew them the Father, and to manifest himself unto them, by the Spirit. The Condition of the Covenant, the Mediator's own Righteousness, the sole Ground

Ground of all their Hopes, cannot be kept in view; but by Means of the *Light of Life* from himself. And in his *Light* only, can they have a believing View of the *Promises* and *Privileges* of the Covenant. The *Duties* of the Covenant, whereof the exceeding broad Law of the Ten Commands is the Rule, are many; and tho' they be clear in themselves, yet are they often so dark and perplext to us, that we cannot distinguish between Sin and Duty: But the Children of the Covenant have an infallible Teacher, whom they may consult in all Cases, and of whom they may learn how to steer their Course in every Point; and *the Meek will be guide in Judgment, the Meek will be teach his Way* Psal. xxv. 9.

The Darkness brought on Mankind by Sin, nothing but the Grace of the New Covenant can effectually dispel. The true *Light* is a Benefit of that Covenant, purchased by the Blood of Christ, and lodged with him among the Rest of the Benefits of his great *Trust*: And he hath the dispensing of it, as the great *Prophet* of the Covenant. To him then must we have our Recourse for *Light*, in all Cases, whether we be under the *Mid-night* Darkness of a natural State, or under the *Twilight* Darkness of the present Imperfection of a State of Grace: Yea in the *Mid-day* Light of Glory, *the Lamb is the Light* of the heavenly City Rev. xxi. 23.

And thus Christ is the *Prophet* of the Covenant,

IV. Christ the KING of the Covenant.

The Covenant of Grace is a Matter of so vast Importance, both to the Honour of God, and the Good of Souls; and of such a diffusive and general

Concern to Mankind; that the Administration thereof required one invested with kingly Power and Authority for that Effect. And the Disposition of the Parties, Objects of the Administration, together with the Nature of the Thing it self, which concerns the Inner-man chiefly, and the Disposal of the choicest of Heaven's Favours, at once laid aside the greatest of Men, and the highest of Angels, as no more fit to bear that Office, than to produce another World out of nothing. Wherefore, the Father's Choice in that Matter, natively fell on his own Son, the second Adam: And he was made King of the Covenant.

God, as Creator of the World, is King of the same, by an original, undervived Right: And so he hath the supreme Power over it, of which he can no more divest himself, than of his Being. This is the essential Kingdom, common to the Three Persons in the glorious God-head, the Father, the Son, and the Holy Ghost.

But the Kingdom of the Covenant, whereof we speak, is a derived, delegated one, which the Mediator Christ holds of his Father, by the Tenor of the Covenant, for the Administration thereof, as is declared Psal. ii. 6 Yet have I set my King upon my holy Hill of Zion. Now the great Design of that Administration, is to gather together Sinners of Mankind into one Body, under the Bond of the Covenant; and to make them happy, in the Enjoyment of the Privileges thereof, in Grace and Glory: The which Body, the Church, is the Kingdom of the Covenant, a Kingdom that was to be won, and raised out of the Rebel World of Mankind lying in Wickedness; and whereof CHRIST was, by his Father, constitute the alone King and Head,

In Subserviency to this Kingdom, the Kingdom of Providence throughout the World, was also committed to him, being made the Head over all Things to the Church, which is his Body Eph. i. 22, 23 he was appointed to rule, not only over his willing Subjects, but in the midst of his Enemies Psal. cx. 2. The Management of the Wheel of Providence, throughout the whole World, was put into the Hand of Zion's King. Into the same Hand, that the Father hath committed the Government of the Church, he hath also committed the Government of the World: For there is no Exception; the Father hath committed all Judgment unto the Son John v. 22, All Power in Heaven and in Earth Mat. xxviii. 18. So he is Lord of Lords, and King of Kings Rev. xvii. 14. and by him Kings reign—Princes Rule, and Nobles, even all the Judges of the Earth Prov. viii. 15, 16. This Headship over the World, was necessary to his Administration of the Covenant, as Head of the Church; necessary for compassing the Ends thereof. Being vested therewith, he sets up, and pulls down, in the World, as he sees meet for the great Purposes of the Covenant: And of what Use this is, in the Administration thereof, may be learnt from Isa. xliii. 14 For your Sake (namely, for the Sake of the Church) I have sent to Babylon, and have brought down all their Nobles, and the Caldeans. Ver. 15 I am—your King. Thus the King and Head of the Church, manageth all Things by his Providence, as well without as within the Church; tho' in a very different Manner, because in a very different Relation, as to his own People, and to Strangers. The which was typify'd in David, who for the Benefit of his own Kingdom, the Kingdom of Israel, was made

the Head of the Heathen Psal. xviii. 43. For David smote the Philistines, and subdued them 2 Sam. viii. 1, and the Moabites Ver. 2, and the Syrians Ver. 6, and all they of Edom became David's Servants Ver. 14, and David reigned over all Israel, and David executed Judgment and Justice unto all his People Ver. 15.

Now the chief Acts of Christ's Administration of the Covenant, as he is King thereof, are these.

First, His appointing Ordinances of his Kingdom, both for bringing of Sinners personally into the Covenant, and for confirming and strengthning the covenanted ; as also Officers of his Kingdom, to administer these Ordinances in his Name and Authority. Both the one and the other were different, under the Old Testament, and under the New ; which hath made two different Forms of external Administration of the Covenant ; the Old, which is passed away, and the New, that will continue to the End of the World : But both were from the same Authority, and for compassing the same great Designs of the Covenant, agreeable to the different Times for which they were appointed ; and are all of them to be found in the Scriptures of the Old and New Testament, the Book of the Manner of the Kingdom. 'Twas the same Lord Jesus, the Angel of the Covenant which spake to Moses in the Mount Sinai Acts vii. 38, who instituted the New Testament Church and Ordinances, and gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers ; for the perfecting of the Saints, for the Work of the Ministry, Eph. iv. 11, 12. The Saviour, King, and Law-giver of the Church, are one, Isa. xxxiii. 22 The Lord is

our Law-giver, the Lord is our King, he will save us.

Secondly, Emitting his Royal Proclamations into the World, by the Hand of his Messengers, in the Gospel; bearing, that whosoever will come unto him, and unite with him as the Head of the Covenant, by Faith, shall be readily receiv'd into it, and have a Right to all the Privileges thereof, in him, *Mark xvi. 15 Go ye into all the World, and preach the Gospel to every Creature.* Ver. 16 *he that believeth, and is baptized, shall be saved.* Therein the Covenant is published, and offered in his Name, to every Sinner of Mankind unto whose Ears this Voice reacheth: And they are called, commanded, and charged to come into it, and submit to his Royal Sceptre. His Call and Offer is their *Warrant* to come: His Command obligeth them, that they cannot refuse, but in Rebellion and Disobedience against his Royal Authority. The *Promises* are set before them indefinitely, that whosoever will may, by Believing, apply them to themselves. The King's *Proclamation* meddles not with the Secrets of the eternal *Election*, to reveal them. But the *Promises* of the Covenant, infallibly to be accomplished in some, are, in Christ's *Testament*, as indorsed to Sinners of Mankind indefinitely, to be fulfil'd unto all and every one, who shall by Faith embrace them: And the *Proclamation* makes lawful Intimation of the *Testament*. This *Intimation* is the appointed Means of begetting *Faith*, and of bringing Sinners into the Covenant thereby; for *Faith cometh by Hearing Rom. x. 17*: And 'tis made effectual to some, by the Spirit, through the *Grace* of the Covenant secur'd by *Promise* for them.

And hence it is, that, the Covenant being thus administred to all promiscuously, there is an Use of *conditional Phrases* in the *Administration* thereof; tho' in the *Covenant* itself, there are no *Conditions* properly so called, but what were fulfil'd by Jesus Christ in his own Person. The Word of the Covenant coming with *alike Warrant*, to the *Elect* and the *Non-elect*; to them who certainly will believe, and to them who will continue in their *Unbelief*: The *administring* of it *equally* to both, in the *Gospel Proclamation*; must needs be by proposing the *Promises* indefinitely as to *Persons*; the which must at length be resolved into *conditional Phrases*. So it is proclaimed in the Ears of all, *I will betrothe thee unto me*, And, *I will be to them a God*. And one believes and applies the same; and he is thereupon united to Christ, and instated in the *Covenant* to all saving Purposes: Another, who hath as good a reveal'd *Warrant* to believe, as the former, yet believes not; and so comes short of the *Promise*. Now to speak *alike* to these, who will thus *differently* entertain the Words of the *Covenant*; it follows of Course to resolve them into such Expressions as these, *Believe on the Lord Jesus Christ, and thou shalt be saved*, and *he that believeth shall be saved, he that believeth not shall be damned*. Mean while the *Covenant* it self is a different Thing, from the *Form* of the external *Administration* of it.

Thirdly, Effectually subduing the *Elect* to himself, thro' the Power of his *Spirit* so managing the *Word*, that it operates on them like a *Sword*, piercing their Souls, conquering their natural Aversion and Obstinacy, and making them willing to yield, and embrace the *Covenant*. *Rev. i. 16 Out of his Mouth went a sharp two edged Sword*. What that *Sword*

is, and by what a strong *Arm* it is weilded, in this Case, may be learnt from the Apostle, calling it *the Sword of the Spirit; which is the Word of God* Eph. vi. 17. and what the Effect of it is, being managed by that *Arm of the Lord revealed*, is declared by the Psalmist, Psal. cx. 3 *Thy People shall be willing in the Day of thy Power*, and by the Prophet Isa. xliv. 3 *I will pour my Spirit upon thy Seed*— Ver. 4 *And they shall spring up*— Ver. 5 *One shall say, I am the Lord's.* Christ communicates to them and every one of them, at the Time appointed in the eternal Counsel, the *Spirit and Grace of the Covenant*, therein secured for them by Promise: And thereby they are quickned, enabled, and determined to believe. And whereas he finds them *Prisoners*, tho' *Prisoners of Hope*, he opens the House of their Bondage, breaking the Yoke of Sin, Death, and the Devil, from off their Necks, by his *Spirit applying to them his Satisfaction*. The which has that mighty Effect, inasmuch as then the *Law* hath full Satisfaction as to them; and the *Law* being satisfied, the *Strength of Sin* is broken; and the *Strength of Sin* being broken, the *Sting of Death* being taken away; and the *Sting of Death* being taken away, the *Devil loseth his Power* over them; and Satan's Power over them being lost, the *present evil World* which is his Kingdom, can hold them no longer. Thus are they separated from the *World* lying in Wickedness, and constituted Members of the *Kingdom of Christ*; delivered from the *Power of Darkness*, and translated into the *Kingdom of God's dear Son* Col. i. 13. And from thenceforth, tho' they be in the *World*, yet they are no more of it, but *Strangers and Pilgrims* in it, true and lively Members of the *invisible Kingdom*

dom of Christ, a Society to which the *World* is an implacable Enemy, *John xv. 19* *T*e are not of the *World*, but I have chosen you out of the *World*, therefore the *World* hateth you. And herein Christ doth, in a special Manner, shew himself a King mighty in *Battle*, by the Power of his Grace overcoming the most perverse and rebellious, to a cordial Submission, and rescuing them from the Bondage and Dominion of their Enemies.

Fourthly, Gathering them and others with them together, into a visible Church-state, *Gen. xl ix. 10* *Unto him shall the Gathering of the People be*. Thus is erected the *visible* Church or Kingdom of Christ in the *World*; a Society separate from the *visible* Kingdom of the Devil, and *professing* Faith in, and Obedience to Christ, *outwardly* bearing his Badge, and the Signs of his Covenant. Among them is the ordinary Seat of the *Administration* of the Covenant, the ordinary Means of *Salvation*, and Offers of *Grace*. In their Land, the *Voice of the Turtle* is heard, and the *singing of Birds*, in the preaching of the glorious *Gospel*; while there is a lasting Winter over all the *World* besides. They have the *Bible*, and *Sabbaths*, the *Ministry* of the *Word*, and the holy *Sacraments*. Among them is to be found the *Communion* of *Saints*; and a *Church-government*, instituted for controlling the Unruly, suppressing of Sin and Wickedness, and encouraging an orderly Walk. And they have the Privilege of Heaven's *Protection*; insomuch that the Church shall be defended, and her Enemies so *restrained* and *conquered*, by her King, that she shall continue while the *World* stands, maugre all Opposition that Hell can make against her. *Mattb. xxviii. 20*

To I am with you always, even unto the End of
the World.

Lastly, Ruling and Governing his true and kindly Subjects, agreeably unto the Covenant, by which his royal Prerogative is stated, and their Privileges are secured, Isa. ix. 6 *The Government shall be upon his Shoulder.* Of this his Government there are several Acts, the chief of which are these following.

First, He gives them the *Laws* of the Covenant; not only intimating the same unto them *externally*, by his *Word*; but teaching them *internally*, by his *Spirit*, writing them upon the Tables of their *Hearts*, and leaving an indelible Copy of them affixed there, Heb. viii. 10 *I will put my Laws into their Mind, and write them in their Hearts.* These *Laws* of the Covenant, are no other but the *Laws* of the *Ten Commandments*, originally given to *Adam* in his *Creation*, and at his *Transportation* into *Paradise* and *Settlement* there, vested with the Form of the *Covenant of Works*; and now, unto Believers in Christ, standing without *that Form*, in the *Covenant of Grace*, as the eternal *Rule* of Righteousness, whereunto they're to be conformed by the *Grace* of the Covenant; the effectuating of which is committed, by the Father, to Jesus Christ as *Administrator* thereof. And accordingly he carries it on, by his *Word* and *Spirit*, in a Suitableness to their *Nature* as rational Agents, and to their *State*; making these *Laws known* to them, as the *Rule* of Life, unto which they stand bound by the sovereign *Authority*, and matchless *Love*, of God their *Creator*, and *Redeemer*; and withal *inclining* their *Hearts*, unto the *Obedience* of the same.

Secondly, He

Secondly, He gives them the Rewards of the Covenant, in the Course of their Obedience, Psal. xix. 11 *In keeping of them there is great Reward.* He puts his People indeed to Work and Labour; but not to labour in the Fire, and for Vanity, as the Servants of Sin do: They're to work and labour, like the Ox treading out the Corn, which was not to be muzzl'd, but to have Access at once to work and to eat. The Service now done to Zion's King, hath a Reward in this Life, as well as a Reward in the Life to come. By the Order of the Covenant, there's Privilege establisht to follow Duty, as the Reward thereof; the which Order is observed by the King in his Administration. Accordingly, he proposeth the Privilege of Comfort, to excite to the Duty of Mourning, Matth. v. 4 *Blessed are they that mourn; for they shall be comforted:* The special Tokens of Heaven's Favour, to excite unto a holy tender Walk, John xiv. 21 *He that hath my Commandments, and keepeth them—shall be loved of my Father, and I will love him, and will manifest myself to him.* In like Manner to excite to the same holy Obedience, he proposeth the full Reward in the Life to come, 1 Cor. ix. 24 *So run that ye may obtain.* Rev. iii. 21 *To him that overcometh will I grant to sit with me in my Throne.* And so certainly doth he accomplish the Promise of the Reward of both Kinds, that his People may be assured, *their Labour is not in vain in the Lord* 1 Cor. xv. 58: For Faithfulness is the Girdle of his Loins; and, in dispensing of the Privileges to his People, upon the Back of their Duty, he doth but observe the stated Order of the Covenant. Not, that the Order of the Covenant is, in every Particular, First Duty, Then Privilege: Nay, it is First,

First, Privilege ; Next, Duty ; Then, Privilege again ; and so forward, till Privilege and Duty come both to Perfection in Heaven, not to be distinguished more. Wo to us, if it were otherwise ! Truly, if it were otherwise, we could neither be brought into the Covenant, nor kept within it in Life ; For, how shall one at first believe, till once he is privileged with the quickning Spirit ? And, how shall a fallen Saint renew his Faith and Repentance, till once he is privileged with new Influences of Grace ? John xv. 5 Without me ye can do nothing. But here lies the Matter, the leading Privilege bringing in Duty, there follows further Privilege on the Back of Duty, according to the Order of the Covenant : And these further Privileges are the Rewards we speak of. And the Scripture calls them Rewards, even in respect of the Saints ; because they are given to a working Saint, on the Back of his Work. Howbeit, they are as far from the Nature of a Reward strictly and properly so called, the which on the Account of one's Work is of Debt to him, as the leading Privileges are, that produce the working : But both the one and the other, are equally the Reward of Christ's Work, in the most strict and proper Notion of Reward.

Thirdly, He ministers unto them the Discipline of the Covenant, in case of their Disobedience. The Discipline of the Covenant is Fatherly Chastisement, which their State of Imperfection in this Life, makes necessary to their Welfare : And therefore it is secured for them in the Covenant, Psal. lxxxix. 30 If his Children forsake my Law—ver. 32 Then will I visit their Transgression with the Rod—ver. 33 Nevertheless—ver. 34 My Covenant will I not break, nor

nor alter the Thing that is gone out of my Lips. It belongs to the promissory Part of the Covenant, and particularly to the Promise of *Sanctification*: Forasmuch as it is not vindictive, but medicinal; being an appointed Means of advancing Holiness in them. *He chastens for our Profit, that we might be Partakers of his Holiness* Heb. xii. 10. And thus it serves to purge *Iniquity*, and to take away Sin Isa. xxvii. 9. Namely, in that as a Fire melting down the Paint and Varnish of the defiling Objects in the World, in our Sight, and as a *Looking-glass* shewing us our Pollution, it occasions and excites us unto, *washing* in the only *Laver* of the Blood of Christ, by *Faith*. Now the administering of the Discipline of the Covenant, is committed unto Zion's King, John v. 22 *The Father hath committed all Judgment unto the Son.* Rev. iii. 19 *As many as I love, I rebuke and chasten.* And, as to the Nature of it; it comprehends all Manner of *Strokes* upon their worldly Substance, Name, Employments, and Relations; all Manner of bodily *Afflictions, Diseases, and Pains*, incident to sinful Flesh; even *natural Death* itself 1 Cor. xi. 30, 32. And generally, all outward *Strokes* which any of the Children of Men are liable to, Eccles. ix. 2 *All Things come alike to all.* Moreover, it comprehends spiritual *Strokes*, such as Deserion, God's hiding his Face from them, withdrawing the Light of his Countenance, their losing some Measure of their Graces and Comforts, Woundings of Spirit, Horrors of Conscience; whereby they may be brought to the very Brink of Despair: So that, howbeit the casting them into Hell is not within the Compass of the Discipline of the Covenant, yet the casting a Kind of Hell into them, making them

them to roar by Reason of Disquietness of Heart
Psal. xxxviii. 8 is within the Compass of it. And,
what is worse than any of all these, it comprehends
their being harrassed with horrid Temptations, and
set up as Marks for Satan's fiery Darts Eph. vi.
16. the hardning of their Hearts Isa. lxiii. 17, and
their being suffered to fall into one Sin, and that a
gross Sin too, for the Punishment of another, as in
the Case of David and Peter. All these Things
are within the Compass of the Discipline of the
Covenant; and Believers are particularly and di-
rectly threatned with them, in case of their Dis-
obedience, to move them to beware of it: Yea
and they are often inflicted by Zion's King, on his
beloved Subjects; that, by these Marks of his Dis-
pleasure against their Sin, he may correct them,
make Sin bitter to them, and stir them up to Re-
pentance, and Watchfulness. And the worst of
them all, even the very hardning of their Hearts,
and the punishing of one Sin with another, are by
the sovereign Grace of the Covenant, made effectual
for these holy Ends: The which Grace opening the
Heart in renewed Repentance, godly Sorrow for
Sin breaks forth the more forcibly, as Waters do
which have been long dam'd up. Thus these bitter
Waters, running in the Channel of the Covenant,
become healing Waters: These sharp Swords are,
by the Covenant, beaten into Plow-shares; and
these piercing Spears, into Pruning-books. Of this
Discipline of the Covenant, all the Subjects of Christ
in this World, do partake; and they must be un-
der it, till they arrive at Perfection in the other
World, Heb. xii. 6, 7, 8.

Fourthly, He gives them the Pardons of the Co-
venant; the pardoning of Crimes committed against
the

the Laws of God, being one of the royal Prerogatives of Zion's King, whom God hath exalted to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins. Acts v. 31. He gives them the first Pardon removing the Guilt of revenging Wrath, in their Justification; and he gives them also the subsequent Pardons removing the Guilt of Fatherly Anger, upon their renewing the Actings of Faith and Repentance, as was observed before. The Father having committed all Judgment unto the Son, he hath the dispensing of Heaven's Favours, according to the Method and Order of the Covenant; and they are not only confer'd for his Sake, but by his Hand.

Fifthly, He affords them the Defence of the Covenant, while in this Life they are amongst their Enemies, Psal. lxxxix. 18 *For the Lord is our Defence: And the Holy One of Israel is our King.* Satan is their Enemy, a malicious, subtle, and powerful Enemy: But Christ is their Friend, and takes them under his Protection. He loves them dearly; as the Purchase of his own Blood, the Members of his own mystical Body, and bearing his Father's Image: He is infinitely wise, and can out-shoot the Devil in his own Bow: And he is the stronger Man, who can bind the strong Man. The World joins Issue with Satan, in opposing them; but shall not prevail to ruine them, neither by Force nor Fraud. For greater is he, than the God of this World and all his Dominion, 1 John iv. 4. *Ye are of God, and have overcome them: Because greater is he that is in you, than he that is in the World.* Their worst Enemies are within them, namely, the Remains of Corruption, which, in the Depth of sovereign Wisdom, are not expelled, during

during this Life ; but left for their Exercise and Trial, and for the Discovery of the Power of the Grace of their King. And he manifests his Power, in keeping alive in them the Spunk of holy Fire, in the midst of an Ocean of Corruption ; and causing it to make Head against the same, until it quite dry it up. Röm. vii. 24 *O wretched Man that I am, who shall deliver me from the Body of this Death !* ver. 25 *I thank God, through Jesus Christ our Lord.* He has all their Enemies in Chains, that they can act no further against them, than he sees meet to permit : And at his Pleasure he restrains them, bounding them by his Power, as to the Kind, Degree, and Continuance of their Attacks, Psal. lxxvi. 10 *The Remainder of Wrath shalt thou restrain.*

Lastly, He authoritatively compleats the Happiness of the Covenant in them. He purchased it for them, as a Priest ; he reveals it to them, as a Prophet : But as a King, he doth, in the Way of Authority, put them in full Possession thereof, Matth. xxv. 34 *Then shall the King say unto them on his Right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* And by the same Authority, he'll pass Sentence against his and their Enemies, having fully conquered them ver. 41. And so, he will compleat for ever the Peace of his Covenant-subjects.

Thus far of Christ's Administration of the Covenant, as he is King thereof.

V. Christ the INTERCESSOR of the Covenant.

As for performing the Condition of the Covenant, Jesus Christ became the Priest, namely the sacrificing

Priest of it, as hath been said in the due Place : So for the *Administration* of the Covenant, he became the *Intercessor*, namely the *interceding Priest* of it. Christ's *Intercession* did not take its Place in the *making* of the Covenant. The Love and Grace of God made the Motion for a new Covenant, freely : And the Breach 'twixt God and Sinners, was of another Nature, than to be made up by a simple *Intercession* ; the which might have moved *Mercy*, but could not have satisfied *Justice*, that, requiring a *Sacrifice* for *Sin*, could not be satisfied by *Pleading*, but by *paying* a Ransom. *Heb.* ix. 22 *Without shedding of Blood is no Remission:* Neither doth Christ's *sacrificing* take its Place in the *Administration* of the Covenant : There's no need of any new *sacrificing* there, *For by one Offering he hath perfected for ever them that are sanctified* *Chap. x. 14.* But his *sacrificing* natively took its Place in the *making* of the Covenant, and fulfilling the *Condition* thereof ; and his *Intercession*, in the *Administration* of the Covenant, and fulfilling the *Promises* of it. Accordingly, for the *Administration* of the Covenant, he is the *Intercessor* thereof ; *Rom. viii. 34 It is Christ that died, yea rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us.*

And indeed there was need of an *Intercessor*, for that Effect ; since an infinitely *holy* God, and *sinful* Creatures, could neither come together into a State of *Peace*, nor continue in it, with the Safety of God's Honour, without an *Intercessor*. Wherefore Jesus Christ being appointed thereto, is, in that Character, *Entered into Heaven itself, now to appear in the Presence of God for us* *Heb. ix. 24, to manage the Business of the Covenant for our Benefit;*

hoof; willing the Merit of his Sacrifice to be applied to all these in whose Room and Stead he died, and that for all the Intents and Purposes of the Covenant in their Favours, according to the Method laid down and stated therein. And this his *Intercession* is always effectual, as he himself testifieth; saying unto his Father, *John xi. 42 I knew that thou hearest me always.* Whence it appears, that the Object of it is not of equal Latitude, with the Object of the *Administration* of the Covenant, and of his acting in the other Relations belonging to that *Administration*; but that it is restricted unto these, whom he as second *Adam represented* in the eternal Transaction. And this is very agreeable to the Nature of the Divine Contrivance for the Salvation of Sinners; in which the eternal Purpose hath made a Difference of Persons, according to sovereign Will and Pleasure: This being, as it were, one Clause in the Constitution of the *Administration*, peculiarly in Favour of the Objects of electing Love. So the *Intercessor* himself teacheth us, *John xvii. 9 I pray not for the World, but for them which thou hast given me,* ver. 20 *For them which shall believe in me.* ver. 24 *Father, I will that they also whom thou hast given me, be with me where I am.*

Now Christ administers the Covenant, as *Intercessor* thereof, these following Ways chiefly.

First, Effectually procuring, by his Interest in Heaven, the actual inbringing of his Elect, at the Time appointed, into a *Covenant-state* of Union, Communion, Peace, and Favour with God. *John xvii. 20 Neither pray I for these alone, but for them also which shall believe on me through their Word;* ver. 21 *That they all may be one, as thou Father*

art in me, and I in thee ; that they also may be one in us. They are by Nature, in a State of Enmity with God, even as others : But through Christ's *Intercession* the Peace is made between Heaven and them. He purchased it for them by the Blood of his *Sacrifice* ; it was promised to him in the *Covenant*, on that Score ; and by his *Intercession* he actually obtains it unto them. His *Intercession* is the Spring that puts all the Wheels in Motion, that are set a going, in the Time of Loves, for bringing one out of the State of Nature, into a State of Grace. Providence manageth favourably towards the Conversion of the Man ; the Word powerfully affects him, while on others it falls like Rain on a Rock, running off as fast as it comes on ; the Business of eternal Salvation is closely laid to Heart with him ; the *Law* doth its Office upon him, and so doth the *Gospel* also in its Turn : And these Things cease not, until he is brought into a new State, and is become a new Creature. Whence did all this take its Rise ? Why ? the Man had an unknown Friend in the Court of Heaven, who spoke for him to the King : And all this is the Fruit of that *Intercession* made for him.

Secondly, *Appearing* for them, and in their Name taking *Possession* of Heaven, and all the other Benefits of the *Covenant*, which they have a Right to, in virtue of their new *Covenant-state*, Eph. ii. 6 *And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus.* Heb. vi. 20 *Whither the Forerunner is for us entered.* That Moment wherein a Sinner enters into the *Covenant*, by believing, he hath a Right to all ; for if *Children*, then *Heirs*. Rom. viii. 17. Howbeit, in the Case of most of the *Children of God*,

God, the *Possession* seems to be delayed long after that Time. But it is to be considered, that *Possession* may not only be taken, by a Man in his own Person; but also in the Person of *another*: Thus one may by his Attorney take Possession of an Estate, which he never saw; and a Minor by his Representative, may be possest of what it is not as yet meet to give him into his own Hand. So, howbeit the Believer's *Possession* of all in his own Person, is indeed delayed; yet in this Respect it is not delayed one Moment after his believing in Jesus Christ: For his *Intercessor* acts for him in the Matter. What should hinder this Manner of Possession, one Moment after believing? For the *Covenant* of Promises is an undoubted *Right*; the Sinner, tho' on Earth, doth by Faith *plead* it before God in Heaven; and Christ is there, as his Representative and *Intercessor*, to take *Possession* in his Name. Wherefore every Believer shall justly reckon himself, tho' having nothing, yet possessing all Things 2 Cor. vi. 10, and compleat in him Col. ii. 10.

Thirdly, Maintaining the Peace between God and them, while they are here in this World. Having purchased their Peace with Heaven by the *Sacrifice* of himself, and by his *Intercession* brought them into a *State* of Peace, he doth not leave it to themselves to *maintain* it: If it were so, it would soon be at an End. There are so many *Failures* on their Part, while they are compassed with the Body of Sin, that their own *Consciences* have whereof to *accuse* them every Day; and the Devil is an *incessant Accuser of the Brethren*: But Christ *interceeds* for them, to the preventing always a total Rupture 'twixt Heaven and them; however they

may for their Sins fall under God's Fatherly Displeasure: Upon the Ground of his Satisfaction for them, he answereth all *Accusations* against them, and takes up all emerging Differences between them and their covenanted God. 1 John ii. 1 *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous:* ver. 2 *And he is the Propitiation for our Sins.* Hereupon the Apostle triumphs over all their Accusers, Rom. viii. 33 *Who shall lay any Thing to the Charge of God's Elect?* It is God that justifieth: ver. 34 *Who is he that condemneth?* It is Christ that died.—who also maketh *Intercession* for us. Wherefore, their State of *Peace* with God is inviolably maintain'd; tho' for their Correction, they may indeed lose the *Sight* and *Sense* of it for a Time. Having once become their *Friend* in Christ, he may indeed severely *chastise* them for their Faults, but he never becomes their *Enemy* again, even in the Way of *legal Enmity*; far less, in the Way of *real Enmity*. Rom. viii. 1. Isa. liv. 9.

Fourthly, Procuring them *Access* to God, and *Acceptance* with him, notwithstanding of their *Imperfections*, while in this Life. Saints on Earth never want Business in the Court of Heaven. Yet being *sinful*, they are in themselves unfit to come into the Presence of the King. But the *Intercessor* of the Covenant introduceth them, procuring them *Access* by his Interest in the Court; *For through him we have an Access by one Spirit unto the Father* Eph. ii. 18. And by his Means they are allowed *Access* with *Boldness* Chap. iii. 12. He makes their Persons *accepted*, notwithstanding of the *Sinfulness* cleaving to them: They are *accepted in the Beloved* Chap. i. 6. And in him they have an *Altar*,

that

that sanctifies their Gifts *Heb.* xiii. 10; so that their spiritual Sacrifices, howbeit they want not their Blemishes, yet are acceptable to God by Jesus Christ *1 Pet.* ii. 5. Their Prayers made in Faith, tho' smelling Rank of the Remains of the Corruption of Nature, yet being perfum'd by the Intercessor, with the Incense of his Merit, are accepted in Heaven, and have gracious Returns made them *Rev.* viii. 3. Their doing Services, and their suffering Services, which howsoever costly, could not be accepted for their own Worth, because imperfect, are through his Intercession accepted, as being washed, and made white in the Blood of the Lamb *Chap.* vii. 14.

Lastly, Obtaining their Admittance into Heaven, in the due Time; and continuing their State of perfect Happiness there, for ever and ever, *John xvii. 24 Father, I will that they also whom thou hast given me, be with me where I am.* Our Lord Jesus Christ was, by his Father, constituted a Priest for ever *Psal. cx. 4.* Nevertheless, after his having once offered up himself a Sacrifice on the Cross, he offereth no more Sacrifice. Therefore he must be, not a sacrificing Priest for ever, but an interceding Priest, as the Apostle explains it *Heb. vii. 25 He ever liveth to make Intercession for them.* Now the Spirits of just Men being made perfect, immediately after Death, there is no more Imperfection about their Souls morally considered *Heb. xii. 23.* And after the Resurrection, there will be no more Imperfection about their Bodies neither *1 Cor. xv. 53.* The Effect then of Christ's Intercession for ever, must be the everlasting Continuation of their happy State; their Intercessor eternally willing the Continuance of the same, on the Ground of the Eternal Redemption.

tion obtained for them, by the *Sacrifice* of himself. The infinite Merit of his *Sacrifice* will be eternally presented before God in the holy Place, while he shall appear there in our Nature continually: And this will be the everlasting Security for the *Continuation* of the Saints Happiness. The which Happiness issuing from the Merit of his *Sacrifice*, as their *Priest*, will be communicated unto them, by him as their *Prophet* and their *King*: For these his *Offices* will never be laid aside. As he is *a Priest for ever*, so of his *Kingdom* there shall be no End *Luke i. 33*, and the *Lamb* will be the *Light* of the *heavenly City Rev. xxi. 23*. the Saints *Communion* with God there, being still in and through the *Mediator*, in a Manner agreeable to their State of *Perfection, Chap. vii. 17*.

And these are the chief *Acts* of his *Administration* of the *Covenant*, as *Intercessor* thereof.

Thus far of the *Fourth Head*, namely, the *Administration* of the *Covenant*.



HEAD



HEAD V.

The TRIAL of a saving personal Inbeing in the Covenant of Grace.



E have now opened the *Doctrine* of the *Covenant of Grace*, in treating of the *Parties* in it, the *Making* of it, the *Parts* of it, and the *Administration* thereof: It remains to make some practical *Improvement* of the whole, in this and the following Head.

If one seriously considers the *Covenant of Grace*, as that on which the *Salvation* of our *Souls* depends, he can hardly miss to put the *Question* to himself, *What Interest have I in that Covenant?* There's no *Question*, but you have a *common Interest* in it, by which you are sufficiently *warranted* to come into it: But *that you may have, and yet perish*; for even

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even Children of the Kingdom shall be cast out into outer Darkness Matth. viii. 12. But the Question is, Whether ye have a saving Interest in it, being actually come into it, or not? The Covenant is indeed brought unto you, in the Ordinances of the Gospel: But are you brought into the Covenant, united with the Head thereof Christ Jesus? It hath been administered to you: But have you by Faith taken hold of it? You have received the Sacrament of Baptism, the Seal of the Covenant, in the Right of your Parents: But have you personally embrac'd the Covenant, in Sincerity? The two Covenants, of Works, and of Grace, divide the whole World between them: Every Man is under one of the two; And no Man can be under both, at one and the same Time, in respect of his State before the Lord, Rom. vi. 14. Under the first Covenant stands a numerous Party, in the first Adam Head of that Broken Covenant, deriving Sin, Death, and the Curse from him: Under the second Covenant stands a Party, in the second Adam Head of that fulfil'd Covenant, deriving Life and Salvation from him. These Parties will be judg'd, each according to the Covenant they are under: So the former will be condemn'd, in Virtue of the Curse of the Covenant in which they are; and the latter will be eternally sav'd, in Virtue of the Promise of Life in the Covenant wherein they are. In the mean while, there is Access for these of the first Covenant, to leave their Party and Covenant; and to join the Party in the second Covenant: But Death will block up that Access. Wherefore, 'tis the Interest of the one, as well as of the other, to know, which Party and Covenant they belong to. And for Trial hereof, I offer the following Marks, Signs, or Characters of these

these who are savingly and personally within the Covenant of Grace.

I. They are such as have fled for Refuge from the Covenant of Works; that have come into the Covenant of the second Adam, as Refugees from the Covenant of the first Adam. For that's the Character of the Heirs of Promise Heb. vi. 17, 18: Tho' Time was, when they liv'd at Ease within the Dominion of the Covenant of the Law; yet God hath set Fire to their Nest there, that they have found themselves unable to dwell any longer within the Boundaries of that Covenant. Mount Sinai hath been altogether on a Smoke round about them: And the Trumpet of the Curse of the Law, hath waxed louder and louder, till it made them to hear it on the Side of their Righteousness and best Works, where they were deafest; and it hath caus'd them exceedingly to fear and quake, as a Curse denounc'd against them in particular, Rom. vii. 9 *When the Commandment came, Sin revived, and I died.* It hath chas'd them from all the starting Holes about that Mountain, and left no Place within the Bounds of that Covenant, safe to them: Not only has it chas'd them out of their profane Courses, but also out of all Confidence in their good Works and Duties of whatsoever Kind; to flee for their Life into the Covenant of Free Grace, as the Slayer into the City of Refuge; what Things were Gain to them, counting these Loss for Christ Philip. iii. 7.

II. They are such as cordially approve of, and acquiesce in, the Plan of the Covenant, as suited to the Honour of God, and to their Case in particular; looking upon it as well ordered in all Things 2 Sam. xxiii. 5. Whosoever duly considers the Corruption brought into Man's Nature by the Fall, will

will plainly perceive, that the Method of Salvation laid down in the Covenant of Grace, is the very Reverse of the Inclination of corrupt human Nature; so that nothing less than the powerful Efficacy of Divine Grace, can bring a Soul unto a cordial *Approval* of it, and *Acquiescence* in it: Wherefore our Lord pronounceth them *Blessed, whosoever shall not be offended in him Mat. xi. 6.* Natural Men may indeed shape the Covenant, in their own Apprehensions, into such a Form, as they may have a very good *Liking* of. They may apprehend it, as a Covenant design'd to make Men *easy and happy*; while in the mean Time it allows them, at least in some Instances, to be *unholy*: As a Covenant, wherein, through Christ's Means, they may obtain Acceptance with God by their *good Works*, notwithstanding of their *ill Works*. But in all this, they are in Love with a Creature of their own Fancy, not with God's Covenant of Grace. Let the Covenant be set before them, in the Light of the holy Scripture; and view'd by them, in that Light: They'll be sure to *dislike* it, and pick Holes in it. Let the *Design* of the Covenant be fairly discovered, as being to exalt God's Free Grace on the Ruines of all Excellency left with Man; To make Christ *all*, and Man *nothing* in his own Salvation: The *proud Heart* cannot away with that, cannot *submit to the Righteousness of God Rom. x. 3.* The *Efficacy* of it, in working out Sin, separating between the Soul and its dearest Lusts, once fairly appearing; natural Men flee from it, as if one cried unto them, *there's Death in the Pot.* Let them seriously enter into the Thought, how it is suited to the *Honour of God, and the Divine Perfections*; and, how 'tis suited to their real *Safety* before him: And they can

can not see, how it is so. To the Jewish Wisdom, 'tis a *stumbling Block*, a Device inconsistent with the Divine Perfections : The Grecian Learning pronounceth it *Foolishness*, a Method of Salvation unsafe to be trusted to : Only the Eye of *Faith* discovers it to be the *Power of God*, and the *Wisdom of God*; safe for guilty Creatures, and honourable for a holy God. *1 Cor. i. 23, 24.*

III. Upon the Discovery of the Covenant to them, as made from Eternity between God and the *second Adam*, and offered to them in the Gospel ; they'll satisfie themselves, in their covenanting, with Heaven's Draught of it, so far as they understand it : And they will not go about, to add unto it, nor to diminish from it ; but will stand to the Terms of God and Christ's making, *Acts ix. 6* *Lord, what wilt thou have me to do ?* They'll put a Blank in the Lord's Hand, for their Part ; as content of all within the Compass of the Covenant, without putting in their *Exceptions*, or desiring *Amendments* and *Alterations* to be made in their Favour. They're content of the *Laws* of the Covenant, as well as of the *Privileges* of it ; of the *Discipline* of the Covenant, as well as of the *Rewards* of it ; of the *Condition* of the Covenant, as fulfil'd by Christ alone, as well as of the *Promises* of it to be fulfil'd to them ; and of the Promise of *Sanctification*, as well as of the Promise of *Justification* and *Glorification*. Hence the Covenant, as revealed in the Gospel, is by the Holy Ghost, called a *Hearing* Isa. liii. 1 Marg. that is, a Thing to be heard and received by Faith, as a Voice is received and heard by the Ear, according to that, *Chap. iv. 3 Hear, and your Soul shall live.* 'Tis the natural Disposition of Mankind, to speak rather than to bear : For we're more

more ready to declare our own Will, by speaking, than to receive the Will of another, by Hearing. Wherefore, the Gospel being the Declaration of the Will of God, for our Salvation, only to be heard and received by Faith, and therefore called the Hearing of Faith Gal. iii. 2. there is Need of the Power of Grace, to subdue the Heart to the hearing thereof, and to stop the Mouth from making Proposals of our own in that Matter.

IV. The Love of God in Christ, is habitually predominant in them, Prov. viii. 17 *I love them that love me.* Great was the Love to them, appearing in the Covenant. The Parties Contractors about them, acted therein from a Principle of free, and yet greatest, Love. From thence sprung the first Motion, for a Covenant of Life and Salvation unto them: Thence it was, the Father was content to give his own Son for them; the Son was well pleas'd to become Man, and suffer Death for them; the Holy Spirit, to take them for his Habitation, to quicken, sanctify, and perfect them. The Love of God produced the Proposal of the great and precious Promises in their Favour, upon Terms consistent with his Justice: Christ as second Adam, out of Love to them accepted of these Terms. And when the eternal Transaction was, in the Gospel, by the Demonstration of the Spirit, opened and brought home to their Souls; this Love shone forth to them, so as they believed it. And that believed Love of God in Christ, kindled in their Souls a superlative Love to him again, 1 John iv. 19 *We love him, because he first loved us.* And therefore altho' that their Love is not always alike vigorous, but hath its Waxings and Wanings according to the Increase and Decrease of their Faith; yet, since their

Faith

Faith never altogether fails Luke xxii. 32, it never fails altogether neither, from the Moment that it is kindled in their Hearts. And it is an active Principle in them, constraining them to Obedience 2 Cor. v. 14; giving the chief Room in their Heart and Affection, to God in Christ, that their Soul saith, *Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee* Psal. lxxiii. 25. It makes it to be their greatest Care, to please him, and to be accepted of him 2 Cor. v. 9; and their greatest Fear, to stir him up or offend him Cant. iii. 5. It makes Duty agreeable to them, as a Matter of Choise, 1 John v. 3. *This is the Love of God, that we keep his Commandments: And his Commandments are not grievous;* And it renders the Remains of Sin, the Body of this Death, a heavy Burden they long to be delivered from, Rom. vii. 24.

V. Jesus Christ the Head of the Covenant, is their Head with their own Consent. With Heart and Good-will, they have taken him for their Head, for all the Purposes of the Covenant: And they stand to it, not to alter, if the Choice were to make a thousand Times. These unto whom the Father from Eternity chose Christ for a Head, do, in the Day of their Conversion, by Faith approve the Choice, making it over again personally for themselves; whence they are said to appoint themselves one Head Hos. i. 11. And as often as they reiterate their Acts of Faith, which they must live by, they do upon the Matter reiterate their Choice. Being sensible of what they suffered, by the Miscarriage of Adam their first Head, Christ is precious to them as a second Adam. They come into the Covenant, and abide also in it, under his Wings allanerly; ex-

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pecting no Benefit of it, nor by it, but through him. And they have taken him as their Head for Government, as well as their Head for Nourishment and Support: They have deliver'd up themselves unto him, to be ruled by him; as well as to be sav'd by him; To be govern'd by his Laws, and not by their own Lusts; as well as to be sav'd by his Grace, and not by their own Works.

VI. The Condition of the Covenant, fulfil'd by Jesus Christ, is the alone Ground of their Confidence before the Lord, as to Acceptance with him, or any Benefit of the Covenant they look to partake of. A crucified Saviour is the Foundation laid in Zion, for Sinners to build on: And believing on him is the Soul's building upon it. 1 Pet. ii. 6. If Men build on another Foundation, they build on the Sand, and their Confidence shall be rooted out: If, being driven off from all other Foundation, they build not on this neither, they must needs perish as the Chaff which the Wind driveth away. To believe, or build, on Christ's Righteousness by him fulfilled, can import no less, than one's trusting on it for his Salvation. Whether this Trust be strong or weak, it must be: Else Faith is not, building on Christ is not; but the Soul is kept in a State of Wavering, in Opposition to the Staying of it by Faith on Christ, Jam. i. 6. Now he that is within the Covenant, takes Christ's Righteousness as his alone Ground of Confidence before the Lord: For the Covenant shews not, nor allows any other; nothing save Jesus Christ, and him crucified 1 Cor. ii. 2. He hath some Measure of Confidence for Life and Salvation, upon that Ground; whereby he is distinguished from the desperate, faithless, and unbelieving: And what Confidence he hath for Life and Salvation

yation, he hath upon *that* Ground *alone*; whereby he is distinguished from the Presumptuous, Formalists, and Hypocrites. And both these Things are join'd, in the Believer's Character, *Philip.* iii. 3. *And rejoice in Christ Jesus, and have no Confidence in the Flesh.*

VII. The Promises of the Covenant, are a satisfying Portion to their Hearts. They are indeed sensible, they have many Wants: But then, they see as much in the Covenant, as would supply them all; that they need not go to another Door for Supply: They're persuaded, there is as much Water in that Well, as would quench all their Thirst, if they could but get the Art of drawing it. Thus the Covenant is *all their Salvation, and all their Desire* *2 Sam. xxiii. 5.* This Discovery of the Covenant, is not owing to Nature, but to that Grace which shews so much Worth in the one Pearl, as makes a Man content to *sell all* he hath, to gain it *Matth. xiii. 46.* But no Man will come into the Covenant, until once he get it: For who will join himself to one, in a Marriage-covenant, or, Contract of Service, with whom he cannot see how to live? Faith discerns in the Covenant, not only a Refuge, but a Portion *Psal. cxlii. 5*; else the Man would never come into it. And none who have once got this Discovery, will remain out of the Covenant, *Psal. ix. 10* *They that know thy Name will put their Trust in thee.* See *John iv. 10.* If the Worth of the Treasure hid in the Field of the Gospel, be perceived, *all* will go for the obtaining thereof. *Matth. xiii. 44, 45*; *all* will be counted *Loss and Dung* for the Excellency of it *Philip. iii. 8.* Certainly the Men of the World, do not see this in the Covenant: 'Tis but an empty hungry Thing in

their blinded Eyes. The Covenant is, in the **Gospel**, held out to them in the Breadth and Length thereof : But it does not take with them ; 'tis far from being *all their Desire* : After all, as if they had *seen* nothing that could satisfy, they still cry, *Who will shew us any Good* Psal. iv. 6. The Truth is, the Heart of Man can never see enough in the Covenant, for to rest satisfied with, till *Grace* give it a new *Set*, and *contract* its endless Desires : For, that which the unrenewed Heart is most set upon, there's no Provision in the Covenant, *for*, but *against* it.

VIII. The *Spirit* of the Covenant, is in them : And that's *another Spirit*, than what the Men of the World are acted by Num. xiv. 24. Ezek. xxxvi. 27 *I will put my Spirit within you.* The *Spirit* of Christ is the *Spirit* of the Covenant, purchased by the Blood of the Covenant, lodged in the Fulness thereof in Christ the Head of the Covenant, and communicated in some Measure to all the Covenant-people. And that *Spirit* may be known by these three Characters thereof.

i The *Spirit* of the Covenant is a *Spirit* of *Holiness*. The great Design of the Covenant, next to the Glory of God, was the *Sanctification* of Sinners, Luke i. 74, 75. All the Lines of the Covenant, from the first of them unto the last, meet in *that* as their Centre. There is a Display of exact *Justice*, in the *Condition* of the Covenant ; of rich *Grace* and *Mercy*, in the *Promises* of it ; of greatest *Faithfulness* and *Power*, in the *Administration* of it : But *HOLINESS* goes thro' the whole, and every the least Part of it. Wherefore 'tis called the *holy Covenant* Dan. xi. 30. Who then can reasonably imagine, that the *unholy* are within this Covenant ? That the

Servants of *Sin*, whether Profane, or Formalists Strangers to the Power of *Godliness*, whom no Bands of *Holiness* will hold, can be within the Bond of the holy *Covenant*? No, sure they are not: They have not the *Spirit* of the *Covenant*. The *Spirit* of the *Covenant*, makes the covenanted *initially* holy; and to press toward the *Mark*, to wrestle, long, groan, and pant for the *Perfection* of *Holiness*, *Phil.* iii. 14. It makes a Vein of *Holiness* run thro' their whole Man; their whole Life; their Thoughts, their Words, their Actions; their Dealings with God, and their Dealings with Men. The *Covenant* was erected, on Purpose to *destroy* the *Works* of the *Devil*: It was a *Confederacy*, entered into by the Father and the Son, for rooting *Sin* out of the Hearts and Lives of Children of *Adam*; for restoring the *Divine Image* in them; and for bringing them again to a perfect Conformity to the *Moral Law* of the *Ten Commandments*, from which they fell in *Adam*. For this End, was the *Condition* of it performed, the *Promises* of it made, and the *Administration* thereof committed to the holy *Jesus*, *1 John* iii. 8 For this Purpose, the Son of God was manifested, that he might destroy the *Works* of the *Devil*. Wherefore, whosoever partake of the *Spirit* of the *Covenant*, partake of the *Spirit* of *Holiness*, *Gal.* v. 18 If ye be led by the *Spirit*, ye are not under the *Law*. ver. 16 Walk in the *Spirit*, and ye shall not fulfil the *Lust* of the *Flesh*.

2. The *Spirit* of the *Covenant* is an ingenuous free *Spirit* *Psal.* li. 12. 'Tis the *Spirit* of *Sons*, not of *Slaves*; of free Men, not of *Bond-men*, *Rom.* viii. 15. There is some Obedience to the holy *Law*, given by Unbelievers, the Men of the first *Covenant*, as well as by Believers, the Men of the se-

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cond Covenant: And the Eyes of the World can perceive no Difference, between the Obedience of some of the former Sort, and of these of the latter Sort; howbeit there is a vast Difference, which is seen by the All-seeing Eye. Are these within the Covenant praying Persons? So are many, who have no saving Part nor Lot in it, Isa. lviii. 2. Are they Men of Temperance and Sobriety, Justice and Honesty, Candor and Faithfulness, Men of blameless Lives? So are several others besides them, for all that any Man can see Philip. iii. 6. Thus far they Agree. But there is a vast Difference of the Spirit they are acted by, which makes a mighty Odds in the Manner and Kind of their Obedience. Unbelievers are acted by a *Spirit of Bondage*, suitable to their State of *Bondage* under the Covenant of Works Gal. iv. 24, 25. A *slavish Fear* and a *servile Hope*, are the Weights hung upon them by that Covenant, causing them to go: *Sin* is avoided, *Duty* performed, not out of *Love to God* and *Holiness*, but out of *Love to Themselves*. Believers are acted by the *Spirit of Adoption*, suitable to their State of *Adoption*, under the Covenant of Grace, ver. 26. God is their Father; and they serve him as *Sons*, not as Slaves Mat. iii. 17. Christ is their elder Brother, who loved them, and gave himself for them; And his *Love constrains* them 2 Cor. v. 14. The Holy Spirit dwells in them, hath quickened them, renew'd them, making them *Partakers of the Divine Nature* 2 Pet. i. 4: So *Sin* is avoided as contrary to their new Nature, *Duty* pursu'd as agreeable to it. Their Faith of the Love of God in Christ, hath begotten in them *Love to God* again, for a new Principle of Obedience 1 Tim. i. 5. By *Faith* they trust on *Christ*, and on him alone, for

Life

Life and Salvation: And this at once undermines in them, the *slavish Fear of Hell*, and the *servile Hope of Heaven*; so that these are so far from being their *only Motives to Obedience*, that they cannot be their *Predominant Motives*; nay they cannot be at all in them, but as *Enemies to their Faith and Love* 2 Tim. i. 7. 1 John iv. 18. Yet withal, it is to be remembred, That it is not *slavish* for Saints to *fear God's fatherly Anger*, and thereby to be stir'd up to Duty Psal. cxix. 120. Heb. xi. 7. Nor to hold the Way of Duty, in Hope of the Enjoyment of God in that Way, and the Tokens of his Favour John xiv. 21; and in "the End perfect Happiness in Heaven; all through Jesus Christ alone 1 Cor. xv. 58. Our Need of these Things for *Incitements to Duty*, do indeed argue our *childish State*, for there will be no Need of these *Fears and Hopes in Heaven*; but by no Means a *slavish State*. Neither is it at all *slavish*, to have the Heart fill'd with a Reverential *Fear and Dread of God*, upon the Consideration of his tremendous *Justice and Wrath in Hell*, against the miserable Objects thereof; and to be stir'd up to Duty thereby, Mat. x. 28. Heb. xii. 28, 29. To look thereunto, and move away towards God in the way of Duty, with *Fear and Trembling*, is very agreeable to the State of these, who have by Faith *received a Kingdom that cannot be moved*; but are not yet ascended into Heaven: Who are indeed drawn up out of the fearful Depth; but are not as yet haul'd up to the Top of the Rock, tho' the strong Chain of the Covenant is so about them, that they shall never fall down again. For, in Heaven, the *Awe and Reverence of God*, on *that Score*, will be perfect Isa. vi. 1, 2, 3. But it is *slavish* for Saints, to fear

their being cast into Hell for Sin; and servile, to hope their obtaining Heaven for their Good Works. And yet that slavish Fear and servile Hope, may creep in upon the Children of the second Covenant, and move them to Duty: Because their Faith is weak, much of the old Adam remains in them, and 'tis not easy for them, tho' dead to the Law in Point of Privilege, to be dead to it in Point of Practice. But these impure Mixtures of Selfishness in their Duties, will be humbling unto them: And they'll loath themselves, for that they act not, in their Obedience, with more of the free Spirit and Son-like Disposition. And their Will in that Case is accepted through Christ.

3 The Spirit of the Covenant, is a Spirit of Sympathy regulated by the Covenant. There is a Commonness of Interest, and thence a mutual Sympathy, among Confederates. And this Sympathy among the Confederates of Heaven, regards both the Head and the People of the Covenant.

(1) They have a native and kindly Sympathy with the God and Head of the Covenant. 'Tis true, his essential Glory can never be liable to Diminution; nor can his eternal Rest in himself, be in the least disturbed, by whatsoever Men or Angels may do or suffer: And the Man Christ is now beyond the Reach of suffering. Nevertheless, his declarative Glory in the World, hath its Times of shinning clear, and of being under a Cloud. Now, as he hath a Sympathy with them, in all their Concerns, their Distresses and their Enlargements, their Joys and their Griefs, Isa. lxiii. 9. Luk. xv. 5. which is a very tender Sympathy, insomuch that the touching of them is the touching of the Apple of his Eye Zech. ii. 8: So they also have a very tender

der Sympathy with him, in the Concerns of his Glory. They are glad, and rejoice in the Prosperity of his Kingdom, *Act. xi. 23, 24.* They pray for it continually *Psal. lxxii. 15;* and contribute their Endeavours, in their Stations, to advance it, *Philip. i. 21.* For to me to live is Christ. They have a Feeling of the Indignities done to his Majesty, as done to themselves, *Psal. lxix. 9.* The Reproaches of them that reproached thee, are fallen upon me. And they are Mourners for the Sins of others, as well as for their own; on the Account of the Dishonour they do to God, because they keep not his Law, *Psal. cxix. 136.* The Children of the Covenant, will neither be Opposers of the Kingdom of Christ, nor will they be Neuters; but will put their Shoulders to the Work of their Lord, to help it forward, according to their Vocation: And without such a publick Spirit, in greater or lesser Measure, no Man shall be able to prove his saving Interest in the Covenant; for so hath our Lord himself determined the Matter, *Mat. xii. 30.* He that is not with me, is against me: And he that gathereth not with me, scattereth abroad.

(2) They have a native and kindly Sympathy with the People of the Covenant: For they are Members one of another *Eph. iv. 25.* The Grace of the Covenant disposeth Men to be loving and beneficial to Mankind, but in a peculiar Manner to holy Men; to do Good unto all Men, especially unto them who are of the Household of Faith *Gal. vi. 10.* The common Bond of the Covenant, engageth them in a peculiar Love one to another: Even as in that Bond, they are the common Object of the World's Hatred. They bear the same Image of Christ their common Head: And that Image will

recommend all who bear it, unto one that is within the Covenant himself, so far as he can discern it. Wherefore, their Love is a *Love to all the Saints* Eph. i. 15: And hence ariseth the *Sympathy*, which every true Christian hath with the *Church of Christ* throughout the *World*, and with the several *Members* thereof known to them: Their joint *Interest* in the *Covenant*, challengeth it; for by the *Covenant*, there is a near *Relation* among them; and from their *Union* under the same Head, results their *Communion*, 1 Cor. xii. 12, 26. Therefore, a Spirit of *Selfishness*, whereby Mens Concern is all swallow'd up in their own *Things*, leaving them no *Sympathy* with the *Church and People of God*, is a shrewd Sign of a graceless State. How much more, a Spirit of reigning *Enmity* against *Religion*, and the *Professors* thereof; where *Religion*, and what concerns it, make Men the special Objects of their *Enmity*, *Spite*, and *Resentment*. An habitual Course of this, is none of the Spots of God's *People*; but it declares Men to be of the *World*, Job. xv. 19. *I have chosen you out of the World*; therefore the *World hateth you*: The Spirit of the *Covenant*, will carry Men quite another Way: Since, taking hold of the *Covenant*, they have embarked in the same Bottom, with these whose Head Christ is, and who have declar'd War against the Devil's Kingdom. To them they'll say, *We will go with you*; for we have heard that God is with you Zech. viii. 23.

IX. In the last Place, The *Laws* of the *Covenant* are in their *Hearts*, namely, the *Laws* of the *Ten Commandments*; the eternal Rule of Righteousness, Heb. viii. 10. That Law, in all its Parts, is a Copy of the *Divine Nature*, which in Regeneration

ration, is transcribed into the Heart of every one brought into the Covenant: And the *whole* of it is *written* there, tho' every Part is not written alike clear, nor any Part perfect. As is the *Image* of God restored in us, so is the *Law* written in our Hearts: In Sanctification, there is a *new Man* created; which speaks a *Perfection of Parts*, tho' there is not a *Perfection of Degrees* in these Parts. *Epb.* iv. 24. *2 Cor.* v. 17. *1 Cor.* xiii. 12. This may be taken up in these four Things.

1 They *approve* of the *whole Law*, so far as 'tis known of them, *Psal.* cxix. 128 *I esteem all thy Precepts concerning all Things to be right.* They love God: And every Part of the Law, is a Line of his Image: Wherefore, loving the Law as expressing the Image of his Holiness, they must needs love the *whole Law*; since there's nothing in it, but what is a Transcript of that Holiness. And as the Head of the Covenant, is in their Eyes *altogether lovely* Cant. v. 16; the *Laws* of the Covenant, being *like* him, must be so too. Why do not Unbelievers love the *holy Law*, but because they do not love a *holy God*? *Rom.* viii. 7. But Believers loving a *holy God* in Christ, must love the *Law* also, since in it the *Image* of his *Holiness* is express. The *holy Law* condemns many *Things* in them; yea every *Thing* of theirs, so far as 'tis morally imperfect: And so do they themselves, *consenting unto the Law, that it is good* Chap. vii. 16. It condemns every Sin; even one's most beloved Sin, the Evil he is most easily led aside into: And for that very Cause, the unrewnd Heart hates the *Law*. But the Grace of the Covenant, makes a Man to leave his Complaint on *himself*; to *approve* the *Law*, and *condemn* his own *Lust* contrary thereto,

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Rom. vii. 12 *The Law is holy, and the Commandment holy, and just, and good.* ver. 14. *But I am carnal.*

2 They have an *Inclination* of Heart, towards the whole Law, so far as they know it, *Psal. cxix.*

5 *O that my Ways were directed to keep thy Statutes!* There is in them, a fix'd Principle, which lies the same Way with the holy *Law*; bending away from what the Law forbids, and towards what the Law directs unto. True, there is a *contrary Principle* in them too, which fights against it: But so do they against that *contrary Principle*, breathing, longing, and lusting for the compleat Victory over it, and for full Conformity to the holy Law, *Gal. v. 17.* This is a new Set of Heart, given in the new Birth; exerting itself, not in lazy *Wishes* for Conformity to the Law, but in a resolute Struggle for it, enduring to the End. Hence

3 They will habitually endeavour to conform, in their *Practice*, to the whole Law, so far as they know, *Psal. cxix.* 6 *Then shall I not be ashamed, when I have Respect unto all thy Commandments.* If the Law is written in one's Heart, he will write it out again in his *Conversation*: And a sanctified Heart, will certainly make a holy *Life*, *Marth. vi.*

22 *If thine Eye be single, thy whole Body shall be full of Light.* Where's the *Efficacy* of the holy *Covenant*, if Men may be *within* the Covenant, and yet live like these that are *without* it? Nay, but to whomsoever the *Grace of God* hath effectually appeared, it will have taught them effectually, to deny *Ungodliness* and *worldly Lusts*, and to live soberly, righteously, and godly in this present *World* *Tit. ii. 11, 12.* If the Grace of the *Covenant*, bring you not to the Duties of *Piety* towards God, you have

have no saving Part in it. If you are brought unto these, but withal left at Liberty from the Duties of Righteousness toward your Neighbour, that you do not loath, but dare to be unjust in smaller or greater Matters; you are yet in the Gall of Bitterness, and in the Bond of Iniquity, Luke xvi. 11. If ye have not been faithful in the unrighteous Mammon, who will commit to your Trust the true Riches? If you are brought forward unto both these, and yet not sober, but left Slaves to your sensual Appetite, and fleshly Affections, you are no better: For they that are Christ's have crucified the Flesh, with the Affections and Lusts Gal. v. 24. But whoso have fled to the Covenant of Grace in Christ, for Life and Salvation, and withal are honestly endeavouring Conformity to the whole Law in their Practice, they, howbeit in many Things they miss their Mark, do shew themselves to be within the Bond of the holy Covenant, and ought to take the Comfort thereof, as the Divine Allowance to them, 2 Cor. i. 12. Our rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.

Lastly, Their Souls ly open to what of the Laws of the Covenant they know not. They are content to know them, desirous to be taught them, that they may conform unto them, Psal. cxix. 26 Teach me thy Statutes. There are many Sins of ours, hid unto us; because there's much of the Laws of the Covenant, we do not discern. And Hypocrites do not desire to know the whole Law: They're willingly ignorant of some Things thereof, because they have no Inclination to entertain them. But the sincere, being content to part with every false Way,

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Way, and to take upon them the whole Yoke of Christ, hating Sin as contrary to God's Nature and Will, and loving Duty as agreeable thereto, do of Course ly open to the further Discoveries of Sin and Duty: They come to the Light John iii. 21. They say, *That which I see not, teach thou me* Job xxxiv. 32. *Search me, O God, and know my Heart: Try me, and know my Thoughts: And see if there be any wicked Way in me, and lead me in the Way Everlasting*, Psal. cxxxix. 23, 24.

And this much shall suffice to have spoken on the Fifth Head, namely, *The Trial of a saving personal Inbeing in the Covenant of Grace.*



HEAD



HEAD VI.

The WAY of ENSTATING Sinners personally and savingly in the Covenant of Grace.

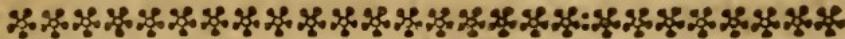


Y the *Marks* and *Characters* given, it appears, that they are but few, who are *personally* and *savingly* enstated in the Covenant of Grace; in Comparison of these, who are *Strangers* to it: But we are allowed to offer it to *Strangers*; to invite and call them, who are *without* the Covenant, to come *into* it, and so to compel them to come in Luke xiv. 23. Here then are the glad Tidings of the Gospel: There is a *Covenant*, which was entred into, from Eternity, between GOD and CHRIST the *second Adam*; a *Covenant of Grace*, made in Favour of *Sinners* of *Adam's Race*, ruined by the *Breach* of the *Covenant of Works*. In it, there is full Provision for your *Salvation*; to relieve you from all the ruining Effects

fects of the broken first Covenant, and to render you compleatly happy. The *Condition* of this Covenant, is indeed high ; being screwed up to a Pitch by the Demands of the Law and Justice : Yet there is nothing on *that* Part, to discourage you from the Covenant ; for your *Inability* being foreseen from Eternity, it was laid upon One that is *mighty*, to perform it ; and now it is already performed and fulfilled to your Hand, by that mighty one Christ Jesus. Only, the *Promises* remain to be fulfilled. So the Burden of the *Condition* is over, without you ; and ye are called to the Benefit of the *Promises*. And, that ye may have the more clear Access thereto, the *Administration* of the Covenant, is put into the Hand of the same Christ Jesus : And he is *entrusted* with all the *Promises*, to fulfil them to Sinners. He hath *begun* to fulfil them to all, who have taken hold of the Covenant ; and is ready to fulfil them to all, who yet shall take hold thereof. For that End, he hath made his *Testament* of these *Promises*, and constituted *Sinners of Mankind* his *Legatees* ; that *whosoever* of them *will*, may come, claim, and *take* the *Water of Life* freely Rev. xxii. 17. The whole of the Covenant is in him. In him is God, the Party-contracter on Heaven's Side 2 Cor. v. 19. He himself is the Party-contracter on Man's Side : And in him are all *Believers*, really ; and all the *Elect* legally and representatively. In him is the *Condition* of the Covenant, and that as fulfilled : He is the *Lord our Righteousness* Jer. xxiii. 6. In him are *all the Promises*, yea and amen 2 Cor. i. 20 ; all meeting in him, as Lines of a Circle, in their Centre ; and *sure* and *stedfast*, noways liable to misgive, as did the *Promise* of the Covenant of Works, in the first

Adam. And he as a King, hath emitted his royal Proclamations, bearing that *whosoever will* come into him, and unite with him as *Head of the Covenant*, shall be taken *into it*, and have a Right to all the *Privileges* thereof, in him, and through him.

Thus the Covenant is brought to you, and set before you, in the Gospel ; so that ye must needs be, either *Receivers*, or *Refusers* of it. *Refuse it not :* That's dangerous beyond Expression. *Take hold of it ;* for *it is your Life.* Sinners, ye are under the *Covenant of Works*, where there's no Life, no Salvation for you : But the *Door* of the *new Covenant* is opened unto you ; come, enter into it without Delay. Flee, and make your Escape, out of the *Dominion* of the *Law*, the *Covenant of Works*, ye were born under, and are living under : And that can in nowise be done, but by your *accepting* and *embracing this Covenant* offered to you in the Gospel ; to the *enstating* of you personally in *it*, to all the Purposes of Life and Salvation.



Sinners enstated in the Covenant, by FAITH or BELIEVING.

TO clear your Way into the Covenant, it is necessary to shew, by what *Means* it is, that a Sinner *embraceth* and is *enstated* in it, effectually unto Salvation. And this, in one Word, is by *Faith*, or *Believing* on Jesus Christ, *Acts* xvi. 31 *Believe on the Lord Jesus Christ, and thou shalt be saved.*

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saved. The Covenant of Grace is held forth, in the Gospel, unto you : God saith to every one of you, *I will make an everlasting Covenant with you, even the sure Mercies of David* : And to close the Bargain with you, and state you personally in it, to all the Intents and Purposes of Salvation, all that is required of you is to bear, that is to believe ; *Hear, and your Soul shall live Isa. iv. 3.* He that believeth, is within the Covenant of Grace, personally and savingly : He that believeth not, is still under the Covenant of Works, where the first Adam left him. Faith is the Hand, whereby one taketh hold of the Covenant, signs it for himself, and closeth the Bargain for his own Salvation. 'Tis the Mouth, whereby Sinners consent to the Covenant, that God becomes their God, and they his People. Although, while ye are without the Covenant, the working of perfect Obedience under the Pain of the Curse, is required of you; and, more than that, suffering also, even to the Satisfaction of Justice ; and both these, in virtue of the broken first Covenant : And, when ye are once brought within the Covenant, Obedience to all the Ten Commandments, and suffering of the Discipline of the Covenant in case of your Failures, are required of you, in virtue of the new Covenant, ye are entred into : Yet to enter you into the Covenant, and enstate you in it, unto Salvation, nothing is required of you, but that ye believe on Christ. Only believe Mark v. 36, is the constant Doctrine of the Gospel, in this Point. Do what you will, and believe not, you remain in a State of Damnation : Whatever is done, or not done by you, believe, and you are in a State of Salvation. If you should say it with your Lips, a thousand Times over, that you accept of the Covenant ; if you

you should come under the most solemn and awful Bond and Engagement to be the Lord's, expreſly taking the ſame upon you, in Prayer, or otherwife; if you ſhould write your Covenant, and ſubſcribe it with your Hand; and ſhould take the Sacra‐ment of Christ's Body and Blood upon it, to confirm all: Yet, if you do not with the Heart believe on Jesus Christ, you embrace not the Covenant, you miſſ the ſaving Hold of it, and remain without the ſaving Bond of it. And if you ſhould this Moment with the Heart believe on Christ, having no Access to ſpeak, pray, write, or communicate: Yet, the Moment you believe, you are personally and ſavingly enſtated in the Covenant, never to fall out of it, thro' the Ages of Eternity; God is your God, and all the Promiſes of the Covenant are yours: Tho' you had miſſed the Grip of the Covenant Ten thousand Times before; in that Case, you have it firm and ſure. *Mark xvi. 16 He that believeth, and is baptized, ſhall be ſaved: He that believeth not, ſhall be damned.*

And, that believing on Christ, ſhould be the ap‐pointed Means of entring Sinners into the Coven‐ant of Grace, is very agreeable to the Nature and End of that great Transaction. The which ap‐pears by these two Considerations following.

First, Hereby the Grace of the Covenant, is pre‐ſerved entire, in the Dispensation of the Covenant; and by that Means, the Promise is made ſure to all the Seed Rom. iv. 16. Faith is contradiſtinguished to Works, as Grace is to Debt Chap. iv. 4, 5. If any Work or Doing of ours, were that upon which we were enſtated in the Covenant, and got the Right in the Promiſes; then the Covenant and Be‐

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nefit thereof, would be of *Debt* to us, contrary to the declared *End* and *Design* of that Method of Salvation, which is to exalt the *free Grace* of God, and to cut off all *Boasting* from us *Eph.* ii. 8, 9. But the Nature of *Faith's Efficacy* in the Business, is adapted to that *End* and *Design* of the Covenant: Inasmuch as, it is a Grace, not giving, but purely receiving; taking all freely from Christ, *without Money*, and *without Price*, laying the Stress of the Soul's Acceptance with God, *wholly* on what CHRIST hath *done* and *suffered*; and entirely renouncing all Doings and Sufferings of our *own*, in that Point. And *thus* the *Promise* is *sure* to us: For whereas the Plea of any *Work* of ours, would be a very *uncertain* one; *Faith's Plea* is ever *sure* and *stedfast*, as grounded allenarly on what CHRIST hath *wrought*.

Secondly, Hereby the Sinner's *entring* into the Covenant, is by *uniting* with Christ the Representative, with whom it was *made*, as Party-contracter; which is the Scripture-account of the Matter, *John x. 9 I am the Door: By me if any Man enter in, he shall be saved*: And so the *Unity* of the Covenant, and the *Representation* in it, are preserved. If Men *entred* into the Covenant, some other Way, as by their *accepting* properly called *Terms* to them proposed, and *promising* for themselves the *Performance* of them: In that Case, the *Representation* in the Covenant, is mar'd; and there would be, in Effect, as *many* Covenants of Grace, as there are Persons embracing it, at different Times; at least, Christ's Covenant would be *one*, and ours *another* distinct therefrom, the contrary of which is before evinced, from the Scripture. But the Covenant of Grace being made with CHRIST as *second Adam*,

in the Name of all such as should be *his*; it plainly follows, that the only Way of one's *entr'ing* personally into it, must be by becoming *his*, standing related to the Head of the Covenant as *our Head*: And it is by *Faith*, and no *Work*, nor *Consent* of ours differing from *Faith*, that we are *united* to him, and become *Members* of his Body *Eph.* iii. 17. How do we all enter *personally* into the *Covenant of Works*, so as to partake of the *Curse*, in it? Is it not, through our becoming, by natural Generation, *Branches* of the first *Adam* the Representative in *that Covenant*? Hereby, every one of us is *personally entred* and *enstated* in *that Covenant*, before we are capable to *approve* or *disapprove* of the same, to *consent* to it or *dissent* from it. Even so, we enter personally into the *Covenant of Grace*, so as to partake of the *Benefits*, in it, by our becoming *Branches* of the second *Adam* the Representative therein: And *that* is through *Faith*, in Subjects capable of *actual Believing*. 'Tis by being *in-grafted into Christ*, we come to partake of the *Covenant* and *Benefits* thereof. And hence it is, that *Infants*, not capable of *actual Believing*, nor of *knowing* what the *Covenant* is, yet having the *Spirit of Faith*, are personally *entred* into it, and *enstated* in it; forasmuch as that *Spirit of Faith*, is effectual in them, to a real *uniting* them with Christ. Hereunto agrees God's giving Christ for a *Covenant*; that in him, People may have the *Covenant*, and all the *Benefits* thereof. As God, in *making* of the *Covenant*, took *CHRIST* for *all*, for the *Condition*, and for the *Parties* to receive the *Promises*; he being a *second Adam*: So *Sinners*, in accepting and *embracing* of the *Covenant*, are to take

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take him for all ; the whole of the Covenant, the Parties and Parts of it too, being in him, forasmuch as he is God, as well as Man, second Adam.

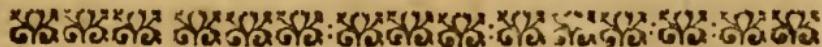
— And thus it appears that uniting with Christ the Head of the Covenant, is a Sinner's formal entring into the Covenant : The which uniting with him, being by Faith on him, 'tis evident, that it is by believing on Christ, a Sinner embraceth, enters into, and is enstated in the Covenant, unto Salvation. Wherefore, reach Christ by Faith, and ye reach the Covenant : If ye miss him, ye miss the Covenant, in Point of Lite and Salvation. But here ariseth a weighty Question, to wit,

QUEST. *What is that Believing, by which one unites with Jesus Christ, and so enters into the Covenant of Grace ?* Ans. The clearing of this Point being so necessary, to direct Sinners in their Way into the Covenant, for their eternal Salvation ; we shall, for what now remains, address our selves to the Consideration thereof only.

And to begin with the Word, by which the Holy Ghost expresseth what we call Believing, whether in the Old or New Testament ; whosoever shall duly consider the Import of it, in the Scripture-use thereof, will find, that it is just trusting, trusting a Word, Person, or Thing. And hence the Scripture-phrases of believing to, and believing in, that is trusting to, and trusting in ; the former, Phrases, however unusual with us in Conversation, yet ordinary, both in the Old and New Testament, according to the Originals. It is the trusting a Word, as to a Report Isa. liii. 1. In his Words Psal. cvi. 12. 'Tis the trusting a Person : So, in the Stile of the Holy Ghost, the Israelites believed in the Lord, and in Moses his Servant Exod. xiv. 31. He believed not

in his Servants Job iv. 18, that is, as we read it, *He put no Trust in them.* And it is the *trusting* a *Thing* too : So, in the same Stile, Job xxx. x. 12 *Wilt thou believe in him* (to wit, the Unicorn) *that he will bring home thy Seed?* i. e. *Wilt thou trust in him, that he'll do it?* Deut. xxviii. 66 *Thou shalt not believe in thy Life;* that is, as we read it, *Thou shalt have none Assurance of thy Life;* no *Trust* in it, because no Certainty about it. The Phraseology is the same in the New Testament, as being brought into it from the Old, only in a different Language. And taking the Meaning of the Holy Ghost in this Matter, from the Words which he teacheth, as we are directed 1 Cor. ii. 13, we conclude, That *Faith* or *Believing* so express by him in the Scripture, is in the general, *TRUSTING*, the *trusting* of a *Word*, and of a *Person*, and *Thing*, held forth in that *Word*.

Now there is a twofold *Word*, to be believed or trusted of all these, who would enter into the Covenant of Grace, in a saving Manner: Namely, the Word of the *Law*, and the Word of the *Gospel*. The believing of the former, is a *Faith of the Law*; the believing of the latter, a *Faith of the Gospel*: Of which, in order.



A FAITH of the LAW, preparatory for the Covenant.

THE *Faith of the Law*, is not indeed *saving* *Faith*: For the *Law* is the *Word* and *Ministratiōn* of *Condemnation*, and not of *Righteousness*;

ness; as speaking nothing of a Saviour, an Atonement, or an imputed Righteousness, 2 Cor. iii. 9. Nevertheless, it is a necessary *Antecedent* thereof, according to the stated *Order* of the Dispensation of the Covenant. The *Faith of the Law*, is like the hearing of the *strong Wind*, the feeling of the *Earthquake*, and seeing of the *Fire*; in which tho' the *Lord was not*, yet they serv'd to prepare for hearkening to the *still small Voice*, in which he was, 1 Kings xix. 11, 12. Accordingly, the *Faith of the Law* is the Work of the *Spirit of God*, as well as the *saving Faith* of the *Gospel*; tho' wrought in a different Manner. The former he works, as a *Spirit of Bondage*, convincing of Sin and Misery, by the *Law*, Rom. viii. 15 with John xvi. 8. The latter he works as a *quickning Spirit*, enlightning the Soul in the Knowledge of Christ, by the *Gospel*, 2 Cor. iii. 17, 18.

Whosoever then would enter into the Covenant of Grace, must in the first Place have a *Faith of the Law*: For which Cause, it is necessary, that the *Law*, as well as the *Gospel*, be preached unto Sinners. And that *Faith of the Law*, consists in a *Belief* of these three Things.

First, By it a Man *believes* that he is a *Sinner*. The holy *Law* pronounceth him guilty: And he *believes* the Report of the *Law* concerning *himself* in particular; his heavy and sorrowful Heart, by this *Faith*, echoing to the *Voice* of the *Law*, guilty, guilty! Rom. iii. 19. The which *Faith* rests not on the *Testimony* of *Man*, whether spoken or written; but is a *Divine Faith*, founded upon the *Testimony* of *God*, in his holy *Law* demonstrated by the *Spirit of Bondage*, to be the *Voice* of the *Eternal God*, and the *Voice* of that *God* to him in

partic

particular. And thus he *believes* (1) That his *Life* and *Conversation* is sinful, displeasing and hateful in the Sight of a holy God, according to the Divine Testimony, Rom. iii. 12 *They are all gone out of the Way, they are together become unprofitable, there is none that doth Good, no not one.* He is convinced, that he is gone out of the Way of God, and walking in the Way of Destruction ; that the Number of his *Errors* of Omission and Commission, he cannot understand ; and that all his *Righteousnesses*, as well as his *Unrighteousnesses*, are as filthy Rags before the Lord. (2) That his *Heart* is full of Mischief and Iniquity, according to the Divine Testimony, Jer. xvii. 9 *The Heart is deceitful above all Things, and desperately wicked.* The *Law* shining into the *Heart*, *discovers* divers Lusts there, which he little noticed before ; and pressing the unholy *Heart*, *irritates* them : And thus such a *Mystery* of Iniquity within his *Breast*, opens to his *View*, as he could never before believe to have been there. Rom. vii. 9 *I was alive without the Law once : But when the Commandment came, Sin revived, and I died.* (3) That his *Nature* is quite corrupted, as one dead in *Trespasses* and *Sins*, according to the Divine Testimony Eph. ii. 1. To the Verdict of the *Law* *Who can bring a clean Thing out of an unclean ?* Job xiv. 4. His *Soul*, by this *Faith*, *echos back, unclean, unclean ! I was shapen in Iniquity, and in Sin did my Mother conceive me.* He is convinced, his *Disease* is hereditary and *natural* ; and that therefore his *Nature* must be *renewed* : That otherwise, he not only *does* no *Good*, but *can* do no *Good*. In all these *Respects*, he *believes* himself to be an *Object loathsome* in the Sight of God ; *loathsome* in his *Nature, Heart, and Life.*

Secondly, By it a Man believes, That he is a lost and undone Sinner, under the Curse of the Law; liable to Vengeance, according to the divine Testimony, Gal. iii. 10. *Cursed is every one that continueth not in all Things written in the Book of the Law, to do them.* He can no more look upon the Curse, as some strange Thing, belonging only to some Monsters of Wickedness, and not to him: For the Spirit of the Lord, as a Spirit of Bondage, applies it closely to him; as if he said, *Thou art the Man.* And, like one under Sentence of Death pronounced against him, he groans out his Belief of it, under the Pressure thereof, Luk. xv. 17. *I perish.*

Lastly, By it a Man believes his utter Inability to recover himself. He believes, that he cannot by any Doings or Sufferings of his, remove the Curse of the Law from off him; according to the Divine Testimony of our being without Strength in that Point Rom. v. 6; Nor change his own Nature, Heart, and Life, so as to render them Acceptable to God; according to the infallible Testimony, Jer. xiii. 23. *Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also do Good, that are accustomed to do Evil.* He is in his own Eyes, as in the Sight of God, a spiritually dead Man; legally dead, and morally dead, as the Apostle testifies of himself in that Case Rom. viii. 9.

This is the *Faith of the Law.* And the Effect of it, is a legal Repentance, whereby a Sinner is broken and bruised with Fear and Terror of the Wrath of God; grieves and sorroweth for Sin, as a ruining and destructive Evil; and therefore really desires to be freed from it; despairs of Salvation by himself; and seriously looks out for Relief another

ther Way, *Act.* ii. 17. and xvi. 29. 30. Thus the Law is our School-master to bring us unto Christ; and the Faith of the Law, makes Way for the Faith of the Gospel. Not that, either this legal Faith, or legal Repentance, is the Condition of our Welcome to Christ and the Covenant of Grace: Our Access to Christ and the Covenant, is proclaim'd free, without any Conditions or Qualifications required in us, to warrant us Sinners of Mankind to believe on Jesus Christ, as was shown before. But they are necessary to move and excite us, to make use of our Privilege of free Access to Christ and the Covenant; insomuch that none will come to Christ, nor embrace the Covenant, without them in greater or lesser Measure. Even as if a Physician should cause proclaim, That he will freely cure all the Sick of such a Place, that will employ him: In which Case, 'tis plain, none will employ him, but such as are sensible of some Malady they labour under; yet that Sense of a Malady is not the Condition of their Welcome to that Physician; nor is it requisite for his curing them, but for their employing him.

Now in calling you to embrace the Covenant, ye are called indirectly, and by Consequence, to this Faith of the Law: Namely, to believe that ye are Sinners in Life, Heart, and Nature; lost and undone, under the Curse; and utterly unable to recover your selves. Yet it is not saving Faith, nor doth it enstate one in the Covenant of Grace: That's peculiar to another Kind of believing, of which in the next Place.

The FAITH of the GOSPEL, ensta-
ting in the Covenant.

SAVING Faith which unites to Christ, is the *Faith of the Gospel*. For the *Gospel* only is the *Ministration of Righteousness* 2 Cor. iii. 9. 'Tis in it that the Righteousness of Faith is revealed unto Faith, reveal'd to be believed on, Rom. i. 17. It is the alone *Word*, which gives Sinners the Notice of a *Saviour*, of the atoning Blood, and the *New Covenant* in that Blood; and therefore is the only Word, by which saving Faith is begotten in the Heart of a lost Sinner. In the Word of the *Gospel*, the Lord and *Saviour Christ*, with all his Benefits and *Covenant*, is; and that to be believed on, as appears from Rom. x. 6, 7, 8, 9. So that, the Word of the *Gospel* being receiv'd by believing, we have Christ, and his *Covenant*, with all the Benefits thereof: Saving Faith being indeed the Echo of the quickned Soul, to the Word of Grace that bringeth *Salvation*; a trusting of the Word of the *Gospel*, and the Person to wit the *Saviour*, and the *Thing*, therein held forth to us, to be believed on for *Salvation*. Mar. i. 15 Believe the *Gospel*. Isa. liii. 1 Who hath believed our Report? Gal. iii. 2. The hearing of Faith. This is that Believing, by which we are united to Christ, entered into the *Covenant of Grace*, and enstated therein unto *Salvation*. The which Believing may be explain'd in four Particulars; (1) The *Faith of Christ's Sufficiency*, (2) The *Faith of the Gospel-Offer*, (3) The *Faith of our Right*

to Christ, And (4) The Faith of particular Trust for Salvation. So putting the

QUESTION, *What is that Believing, by which I a lost Sinner under the Curse of the Law, may unite with Jesus Christ, and so enter into and be enstated in the Covenant of Grace, to my eternal Salvation?* We ANSWER thereto directly in these four Particulars, by way of Direction in this momentous Point, whereon Salvation depends.

I. The Faith of Christ's SUFFICIENCY.

In the first Place you are to believe, That there is a Fulness of Salvation in CHRIST for poor Sinners. This is the constant Report of the Gospel, concerning him, *Eph. iii. 8. That I should preach among the Gentiles, the unsearchable Riches of Christ.* *Heb. vii. 25 He is able to save them to the uttermost, that come unto God by him.* In the Word of the Gospel, Christ is held forth as an able Saviour; able to save Men from their Sins, and from the Wrath of God. His Merit is a sufficient Sconce, against the Tempest of fiery Wrath, which incensed Justice is ready to cause to fly forth against Transgressors, *Isa. xxxii. 2 A Man shall be a Covert from the Tempest.* His Spirit is sufficient to sanctify the most unholy, *1 Cor. vi. 11. And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* The Righteousness he fulfilled as the Condition of the Covenant, is so valuable in its self, and in the Eyes of his Father, that it is sufficient to procure Justification, Sanctification, and all other saving Benefits to Sinners, who in themselves deserve Death and Damnation: So that they are happy, who are

in him; they shall never perish, but have everlasting Life, being eternally secure under the Covert of his Righteousness, as a sufficient Defence. Believest thou this?

This is the *general* Faith of the Gospel, which being without particular Application, doth not *unite* the Sinner to Christ, nor *enter* him into the Covenant; and may be found in Reprobates and fallen Angels, being only an Assent in *general* to the Truth of the Doctrine of the Gospel, *Mat. xiii. 20, 21.* and *viii. 29.* But, by the Nature of the Thing, 'tis necessarily prerequisite to a Faith of *particular Application*: For I must first believe a Saying to be true in it *self*, before I can trust to it for *my Part*; I must first believe a Thing to be Good in it *self*, before I can believe that it is Good for *me*.

But where the Faith of the Gospel is carry'd forward, to *uniting* with Christ, the *Effect* of this *general* Faith, is very *valuable*, as well as *necessary*. And that is an *high Esteem* of Christ and his Covenant, an *ardent Desire* of Union and Communion with him, a *Longing* for his *Righteousness*, as a *hungry* Man longs for Meat, or a *thirsty* Man for Drink. The Man sees indeed, that he *has* no special Interest in Christ and his Righteousness; but he *would* fain have it: All is sapless to him, without it; his Soul within him cries, *give me Christ, or else I die*: And he is content to part with all for him, and to take him for all. This is taught us in the Parables of the *Treasure hid in the Field*, and of the *Pearl of great Price*, the finding out of which, moves to *sell all* and to *buy them*, *Mat. xiii. 44, 45, 46.*

Howbeit *this Esteem*, and Desire of Christ, is different from that, which follows upon the Soul's Union with Christ, when once *Faith* hath taken Possession of him and his Benefits, and hath got a View of his *intrinsic* supereminent Worth, and Value ; the which is mentioned *1 Pet. ii. 7. Psal. lxxiii. 25.* The true Spring of all *this Esteem* and Desire, is the Principle of *Self-preservation*, and the View of *Christ* as suited to *that End*. The Merchant-man is seeking goodly Pearls for his own enriching ; and seeing that the one Pearl will answer *that Design*, he is restless till he have it. The poor Sinner is hotly pursu'd with the Law's Curse, which is still ringing *Death* and *Damnation* in his Ears. In the mean Time, he gets a distant View of the City of Refuge ; and therefore he makes forward to it, with all Speed : But what makes him run, but *Life*, *Life*, precious *Life*, that he may not perish ? Verily, he cannot be expected to act from a more generous Principle, before he is united to Christ, *John xv. 5 Without me ye can do nothing.* But let him not fear ; he's welcome to Christ, even coming to him from no higher Principle. The Truth is, the Lord Jesus, by his *Spirit*, sets the Principle of *Self-preservation* astir, being a Thing in itself *Good* ; and useth it as a Mean to hasten Sinners unto him. This is evident from the Complaint, *John v. 40 And ye will not come to me, that ye might have Life.* Can one imagine, our Lord will reject a Sinner coming to him for *Life*, when he complains that Sinners will not come to him for *that End* ?

II. The Faith of the Gospel Offer;

In the next Place, you must believe, That JESUS CHRIST with his Righteousness and all his Salvation; is by HIMSELF offered to Sinners, and to You in particular. This is the plain Voice of the Gospel, to all unto whom it comes. Isa. lv. 1. *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price.* Rev. xxii. 17 *Whosoever will, let him take the Water of Life freely.* Prov. viii. 4 *Unto you, O Men, I call, and my Voice is to the Sons of Men.* But alas! few believe it: Yea none will believe it to Purpose, till the Spirit of the Lord make it plain to them, and perswade them by an inward Illumination. Many secure Sinners hear the Gospel, and are glad of the Offer: But they discern not CHRIST's Voice in it. They hear it not, as the Word of the LORD Christ himself, to them; but as the Word of Men: Hence, it hath no due Authority upon their Consciences; so, they pass it over lightly. Thus were his Offers of himself entertained, when made by his own Mouth, but he not discerned, as the eternal SON of GOD, and Saviour of the World. So, in the Congregation of Nazareth, *all bare him Witness, and wondered at the gracious Words which proceeded out of his Mouth.* But they said, *is not this Joseph's Son?* Luke iv. 22. And in a little, they rose up, and thrust him out of the City ver. 29. Again, when the Voice of CHRIST is discern'd in the Offer, by the convinced Sinner; then the Sinner is ready to conclude, That it is to others, but not to him. Unbelief

belief saith, but our Bones are dried, and our Hope is lost, we are cut off for our Parts Ezek. xxxvii. 11: They cannot believe, that so good News from Heaven concerns them, or that such a good Word is directed unto them. And thus Men not believing God, in the Record given of his Son, That he is with all his Salvation offered to them, do make him a Liar 1 John v. 10.

But where saving Faith is a working, the Word of the Gospel-offer is, by the Holy Spirit, apply'd to the Soul in particular, with Power, as the Word of the LORD himself, and not of Men; whereby the Man is assured, That 'tis the Voice of CHRIST, and to him in particular: Whereupon he applies it to himself, by believing, 1 Thes. i. 5. For our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance. Chap. ii. 13 The Word of God which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God, which effectually worketh also in you that believe. This is altogether necessary; insomuch that without it there can be no receiving of Christ, forasmuch as otherwise the Soul can see no solid Ground and Foundation of Faith for it self: For 'tis evident, there can be no receiving aright, where the Sinner doth not believe the Offer to be to him in particular. And here begins the Application of Faith, an Application tending to Union with Christ.

Wherefore, if you would unite with Christ, and so enter into the Covenant of Grace, fist your selves before the LORD, as condemn'd Sinners, under the Curse of his Law: And hear and believe the Word of his Gospel, as directed to you condemn'd and cursed Sinners, in particular. So will it come unto you

you, as the rising Sun, to one sitting in Darkness; and in the Shadow of Death; or, as the Offer of a Pardon, to one under Sentence of Death. And let not your Heart misgive you, by Unbelief; but firmly believe the Offer to be made, by CHRIST himself, unto you, as it is in very Deed, Isa. lv. 3 Hear, and your Soul shall live, and I will make an everlasting Covenant with you.

But here it is necessary, to remove the following Objections.

OBJECT. i. But Christ is now in *Heaven*, and I hear no Voice from *thence*: How then can I believe, that he *himself* is offering himself to *me*? Ans. Tho' Christ is in *Heaven*, yet he is speaking from Heaven to us; howbeit not by a Voice sounding through the *Clouds*, yet by a Voice sounding in the *Gospel*, Heb. xii. 25 See that ye refuse not him that speaketh — — that speaketh from *Heaven*. And not only is his *Voice* in the *Word* of the *Gospel*, but he *himself* by his *Spirit* is in it, as the Apostle teacheth Rom. x. 6, 7, 8. Thence it is, that 'tis a quickning *Word* to dead Souls, John vi. 63 The *Words* that I speak unto you, they are *Spirit*, and they are *Life*. 'Tis the lively *Seed*, whereof the new Creature is form'd, 1 Pet. i. 23. Jesus Christ did once, by a Voice sounding through the *Clouds*, speak a *Word* of *Conviction* Acts ix. 4, 5. But even in that Case, the *Word* of the *Offer* of himself, was remitted to the preaching of the *Gospel* by a Messenger thereto appointed ver. 6. And the *Voice* of Christ, sounding in his written *Word*, is more sure than a *Voice* sounding thro' the *Clouds* 2 Pet. i. 18, 19. This *Voice* in the *Word*, is the stated Ground of *Faith*, with which *Faith* must close for *Salvation*, Rom. i. 16 The *Gospel* of Christ:

It is the Power of God unto Salvation, to every one that believeth. ver. 17 For therein is the Righteousness of God revealed from Faith to Faith And there is no true saving Faith, where it is not received, as the very Voice of the LORD himself 1 Thes ii. 13. Therefore you must receive the Word of the Gospel, as the Word of CHRIST himself, as in very Deed it is.

OBJECT. 2. But Christ in the Word of the *Gospel*, doth not name *me*: How then can I believe, that he offereth himself, his Righteousness, and Salvation, to *me* in particular? Ans. Neither doth he name *you* in the Word of the *Law*, whether in the *Commands* thereof, or in the *Curse* thereof. How do you come to believe, That you are a *Sinner*? Is it not, that, the *Commands* of the *Law* being directed to *all Men*, you conclude and believe, that, you being of the Number of Mankind, they are therefore directed to *you* in particular, as well as to others? And how come you to believe, that *you* in particular are under the *Curse* of the broken *Law*? Is it not, that, since the *Law* denounceth its *Curse* against *every one*, that, being *under it*, breaks it Gal. iii. 10. Rom. iii. 19. You do conclude and believe, That it curseth *you*, forasmuch as you are one of *these* Breakers thereof? Now you have as sufficient Ground, to believe that the *Offer* of the *Gospel* is to *you* in particular; forasmuch as it is made to *all*, without Exception, unto whom the *Gospel* comes Rev. xxii. 17. Isa. lv. 1. 'Tis ordered to be made to *every Creature* under Heaven Mark xvi. 15: And how sinful soever *you* are, you are one of *these* *Creatures*. Christ's Voice is unto *Men*, *Sons of Men*: And, be what you will, you are one of Mankind Sinners: And therefore the

Offer is to you in particular *Prov. viii. 4.* Accordingly, we are warranted to apply the general Offer to every one in particular; and every one is warranted to apply it to himself. *Acts xvi. 31 Believe on the Lord Jesus Christ, and thou shalt be saved.*

OBJECT. 3. But alas! I fear, I want the Qualifications determinative of these, to whom the Gospel-offer is particularly directed. I dread, that I have not as yet got a due Sense of Sin: And our Lord says expressly, *They that be whole need not a Physician, but they that are sick: I am not come to call the Righteous, but Sinners to Repentance Mat. ix. 12, 13.* The Gospel-offer runs in these Terms, *Ho, every one that thirsteth, come Isa. lv. 1; Come unto me all ye that labour, and are heavy laden Mat. xi. 28; Whosoever will, let him take the Water of Life freely Rev. xxii. 17:* But, when I view my own Condition, I very much fear, I have not as yet reached that *Thirst after Christ, and that Willingness to take him, which these Texts speak of;* and that I cannot be accounted one truely labouring and heavy laden: How then can I believe, that Christ offers himself to *me* in particular? Ans. It is most certain Truth, That, unless you have a due Sense of Sin, unless you thirst after CHRIST and his Righteousness, unless you be heavy laden with the felt Burden of Sin, and willing to take Christ on any Terms; you will never take him, by a true Faith. Nevertheless, whatever Qualifications you have, or have not, yet, if you are a Sinner of Adam's Race (and I hope, you doubt not that) CHRIST is offered to you, together with his Righteousness and all his Salvation, *Prov. viii. 4. John iii. 16. Mark xvi. 15.* For, howbeit there are indeed certain

Qualifications necessary to move you to take Christ; yet there are none at all to hamper the Gospel-offer: But Christ is really offered to you, be in what Case you will; so really that if you do not believe it, and thereupon receive an offered Saviour, you will be damned for not believing Mark xvi. 16.

'Tis undeniable, the less that Sinners are *sensible* of their *Sins*, they are the farther from *Righteousness*; they do the more need Christ, and are the more to be called to *Repentance*. This is evident, from the whole Tenor of the holy Scripture, and from the very Nature of the Thing. And therefore, 'tis *Sinners* in the general, and not *sensible Sinners* only, who are meant Mat. ix. 12, 13: Even as it is *sick People* in general, comprehending even these of them, who are so *delirious*, as to think nothing ails them, that *need a Physician*; and not *these Sick* only, who are *sensible* of their State and Hazard. This is the plain literal Sense of that Passage; from which there is no Necessity to depart: And the departing from it is attended with a manifest Inconvenience.

Neither is the *Thirst*, mentioned Isa. iv. 1, to be restricted to a *gracious Thirst*, a *Thirst* after CHRIST and his *Righteousness*. For some, at least, of the *thirsting ones*, to whom the Offer is there made, are *spending Money* for that which is not *Bread*, and *their Labour* for that which *satisfieth not* ver. i, 2: But 'tis evident, that *Sinners* duly *sensible*, who are *Thirsting after Christ and his Righteousness*, are not *spending their Money and Labour*, at that Rate; but on the contrary, for that which alone is *Bread*, and *satisfieth*, namely, Jesus Christ the true *Bread* which came down from *Heaven*. Wherefore, the *Thirst* there meant, most

needs comprehend, yea and principally aim at, that *Thirst after Happiness and Satisfaction*, which being *natural*, is common to all Mankind. Men pained with this Thirst, do naturally run, for quenching thereof, to the empty Creation, and their fullsom Lusts: And so they spend Money for that which is not Bread, and their Labour for that which satisfieth not; finding nothing there, that can satisfie that their *Appetite* or *Thirst*. Now to Men in this wretched Case, is the Gospel-offer of the *Waters of Life*, made: CHRIST is offered to them, as *Bread, Fatness, what is Good*, and will satisfie that their painful *Thirst*, which otherwise will never be quenched, *ibid.*

And as little is the solemn Gospel-offer *Mat. xi. 28*, restricted to a certain Set of Men, endow'd with some laudable *Qualifications*, going under the Name of *labouring* and being *heavy laden*; the which do indeed denote the *Restlessness* natural to the sinful Soul of Man, spending its *Labour* for that which satisfieth not *Isa. lv. 2*. Our Father *Adam* left his whole Family, with a *Conscience* full of *Guilt*, and a *Heart* full of *unsatisfy'd Desires*. Thus we naturally having a *restless Conscience*, and a *restless Heart*, the *Soul* as naturally falls a *labouring* for *Rest* to them. And it labours, in the barren Region of the fiery *Law*, for a *Rest* to the *Conscience*; and in the empty Creation, for a *Rest* to the *Heart*. But after all, the *Conscience* is still *heavy laden* with *Guilt*, whether it has any lively Feeling thereof, or not; and the *Heart* is still under a *Load* of *unsatisfy'd Desires*. So neither the one, nor the other, can find *Rest* indeed. This is the natural Case of all Men. And to Souls thus *Labouring* and *Laden*, JESUS Christ calls, that they may

may come to him, and he will give them Rest: Namely, a Rest for their Consciences, under the Covert of his Blood; and a Rest to their Hearts, in the Enjoyment of God, through him. To this Interpretation we are led, by the Stile of the Scripture, the Phraseology of the Holy Ghost, both in the Old and New Testament; the which may be view'd in the following Texts compared, to wit, *Eccles.* x. 15. *Hab.* ii. 13. *Isa.* lv. 2. and i. 3, 4. *2 Tim.* iii. 6, 7.

Finally, As for the *Willingness*, which you are afraid you are defective in, surely, in all other Cases, he that faith, *Whosoever will let him take such a Thing, will*, according to the common Sense and Understanding of such Words amongst Mankind, be reckoned to *offer* that Thing unto all, and to exclude *none* from it; however it may bear an Intimation, that it is not to be *forc'd* on any. Why then should this Manner of Speech *Rev.* xxii. 17, be thought to limit the Gospel-offer to a certain Set of Men?

Wherefore, we conclude, That Christ lays no Bar in the Way of any of you: Do not ye put Bars in your own Way, and then complain ye cannot get over them. For, according to the Holy Scripture, it is infallible Truth, That CHRIST is offered *to you, and every one of you, in particular:* Believe it, else ye make God a Liar *1 John v. 10.*

III. *The Faith of our RIGHT to CHRIST.*

Furthermore, you must believe, That JESUS CHRIST is the Saviour of the World, and your Sa-

viour in particular, by his Father's Appointment, and his own Offer; and that, by the same Appointment and Offer, his Righteousness the Condition of the Covenant, and eternal Life the Promise of the Covenant, are yours; Yours (I mean not, in Possession, but) in Right thereto; so far as' that you may lawfully and warrantably take Possession of the same, and use them as your own, to all Intents and Purposes of Salvation. *John iv. 42 We know that this is indeed the Christ the Saviour of the World.* *2 Sam. xxii. 3 and Luke i. 47 my Saviour.* Do not think this too much for you: it is no more than what is necessary to saving Faith in Christ. If you believe only, in the general, That Christ is the Saviour of the World, but believe not, that he is your Saviour in particular; what do you believe more, than Devils do? They believe him to be Jesus a Saviour *Mark i. 24*. If you would go beyond them, you must believe, he is your Saviour; and consequently, that his Righteousness and Salvation are yours, in the Sense before opened: For where CHRIST is given, with him are freely given all Things. And, pray consider, how can ye take him or receive him, as your Saviour; if he is not yours indeed? A Man may fraudulently take Possession, of what he doth not believe to be his by Right: But no Man can fairly and honestly claim and take Possession, of what he doth not believe to be his own. Certainly, God must first give Christ to us, before we can receive him: For a Man can RECEIVE nothing, except it be GIVEN him from Heaven *John iii. 27*. Giving on God's Part, and receiving on ours, here, are Correlates: And the former is the Foundation of the latter. Now God's Gift is sufficient to make a Thing ours. Therefore

fore believe firmly, That Christ is your Saviour in particular; that his Righteousness is yours, and eternal Life yours.

QUEST. But how can I, a poor Sinner, by Nature under the Curse, believe that Christ is my Saviour, that his Righteousness, and eternal Life, are mine? ANSW. You may firmly believe it, because you have the Word and Testimony of the eternal God upon it, in his holy Gospel. What is the Gospel, which the Apostles were sent, in the Name of God to testify? The Apostle John declares it, *1 John iv. 14. We TESTIFY, That the Father sent the Son to be the Saviour of the World.* Is not Jesus Christ then, by Office, whatever he is in the Event, Saviour of the World? And if he is so, and you are one of that World of Mankind, is he not therefore your Saviour? Why then will ye not believe it? God set the Sun in the Heavens, to be a Light to the World: And do not you therefore judge, that you have a Right to the Light of that Sun, as well as the rest of Mankind; and accordingly use it freely, to work or read by it, as your own by God's free Gift? Jesus Christ also is the Light of the World *John viii. 12, Given for a Light to the Gentiles 1sa. xl ix. 6:* And Faith appropriates him, saying, *The Lord is MY Light, and MY Salvation Psal. xxvii 1.* Now you are a Member of these Societies, to wit, the World, and the Gentiles: Therefore he is your Light, that is, given for a Light to you. Will you take Christ's own Word upon it? You have it *John vi. 32. My Father GIVETH you the true Bread from Heaven.* If your Neighbour give you Bread, you'll reckon his Gift thereof sufficient to make it yours; and so eat of it freely as your own. If your Prince should give you a

House or Land, which he hath an unquestionable Right to dispose of, you would reckon them truly yours by his *Gift*; and would freely go and dwell in that House, and possess that Land, as you own. How is it then, That, when the Father gives you his Christ, yet you will not believe that he is yours, nor take Possession of him as your own? Why, the Truth of the Matter lies here: You believe your Neighbour, you believe your Prince; but you believe not your GOD, in his holy Gospel, but make him a Liar, not believing the Record that God gave of his Son 1 John v. 10. But, whether ye'll believe it, or not, 'tis a Truth, that Christ is your Saviour: And if you will not believe it now, to your Salvation, you will undoubtedly see your Mistake hereafter; when perishing you'll be convinc'd that you perish, not because you had not a Saviour, but because you neglected to make Use of him.

In like Manner; the Righteousness of Christ is yours, namely, that which he fulfilled as the Condition of the Covenant. 'Tis yours by Heaven's Gift, being given you with himself; and therefore 'tis called the *Gift of Righteousness* Rom. v. 17. 'Tis a testamentary Gift, made over to you in Christ's Testament, wherein Sinners of Mankind, without Exception, are the *Legatees*, as hath been already cleared. *Eternal Life* is another such *Gift* or *Legacy*: So it is yours too. And you have the *Record*, *Testimony* or *Witness*, of GOD himself upon it, that it is given you, 1 John v. 11 *And this is the Record, that God hath given to us Eternal Life: And this Life is in his Son.* Is not God's own *Record* a sufficient Ground for Believing? Will you venture to disbelieve it, on any Pretence whatsoever. Here you have that *Record*, namely, *That God*

God bath GIVEN to us Eternal Life. It may be, you'll imagine that it relates only to *actual Believers* in Christ, or at most to the *Elect*; and use that for a Defence of your Unbelief. But, I pray you, consider, 'tis the *Ground* and *Warrant* for all to believe on Christ, and to lay hold on Eternal Life in him; being the *Witness of God*, which he hath testified of his Son, to be received by all to whom the Gospel comes ver. 9: But, that God hath given Eternal Life to a certain select Set of Men, can never, in Reason, be deem'd to be a Warrant for all Men to believe. Moreover the great Sin of Unbelief lies in *not believing* this Record: But it doth not ly in not believing that God hath given Eternal Life to *actual Believers*, or to the *Elect*; for the most desperate Unbelievers believe that, insomuch that their Belief of it adds to their Torment: But it lies in their not believing, that to Mankind-sinners, and to *themselves* in particular, God hath given Eternal Life. This is what flies in the Face of the Gospel of God, which is the proclaim'd Deed of the *Gift* and *Grant* of Christ and all his Benefits, to Sinners of Mankind, declaring the *Grant* thereot to be *made them*, and calling them to *take Possession* of the same as their own. Isa. ix. 6 *Unto us a Child is born* (the Word signifies *presented born*, as to his Relations having a particular Interest in him; as *Machir's Children were presented to Joseph*, and laid on his Knees Gen. l. 23. and *Ruth's Son, to Naomi Ruth iv. 17.*) *Unto us a Son is GIVEN.* John iii. 16 *God so loved the World, that he GAVE his only begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life.* 1 Cor. i. 30 *Christ Jesus, who of God is*

is made unto us (namely, by legal Destination) *Wisdom, Righteousness, Sanctification, and Redemption.*

And thus you see, you have an infallible Ground for *this Act* of Faith, namely, the Testimony of God that cannot lie. Wherefore, as ever you would be united to Christ, and so enstated in the Covenant, believe firmly, that CHRIST is yours, his Righteousness yours, and Eternal Life in him yours.

This is a more close Application of Faith, than the former ; and ariseth from it : For, thus one believeth the *Efficacy* of the Divine Appointment, and of the Gospel offer. If God appoints Christ a Saviour to you, with his Righteousness and Eternal Life ; and Christ offers himself to you accordingly : Surely, the *Effect* of that Appointment and Offer, must be, that they are indeed yours, to be used by you, as your own, for your Salvation. If you believe that *Appointment* of the Father, and the Son's *Offer* ; you must needs believe *this* : For if they be *real*, and not *ludicrous* Deeds, they certainly convey to you a *Right* to Christ, his Righteousness, and Salvation ; so that in virtue of them, *these* must be yours, to be warrantably *claimed* and *used* by you, as your own, for the Purposes of Salvation. It is not doubted, but Men's *Deeds* of *Gift*, and their *Offers*, real and not ludicrous, do convey such a *Right* to the Parties, in Favour of whom they are made. If a Friend of yours, having a Sum of Money lying in a Neighbour's Hand, should, especially by a *Deed* in Writing under his own Hand, *appoint* and *ordain* that Sum a *Gift* to you, to relieve you out of a certain Strait ; you would make no Question, but you might go and *claim* it, and *take it up* :

up: If, having the Sum in his own Hand, he should offer it to you, as a *Gift*, you would make no Question, but you might take it to you: And, in both Cases, use it as your own by your Friend's Appointment or Offer. And shall not the Father's Orainance and Appointment and Christ's Offer, be as efficacious? Why then will you not believe this its Efficacy? Why will you not believe that CHRIST with his Righteousness and Eternal Life, are yours?

Truly, the believing hereof is the very next Step to the Soul's uniting with Christ: And therefore 'tis proposed to the Sinner, as the nearest Means to bring him close unto God in Christ, Hos. xiv. 1. *Return unto the Lord thy God: He's thy God, thou hast a Right to him, return come even to him, take Possession of him as thine own God.* Accordingly, the Sinner coming unto him by Faith, comes on this very Ground, Jer. iii. 22. *Behold, we come unto thee, FOR thou art the Lord our God ver. 23 Truly in the Lord our God is the Salvation of Israel.* As Hagar's Eyes were seasonably opened, to see she had a Well by her, when she had given up her Son for Dead: So when the Sinner lies in his Death's Wounds from the Law, in a Work of Conviction; the Spirit of Faith opens his Eyes, by Means of the glorious Gospel, in a Work of saving Illumination, so that he sees he hath a Saviour, a Righteousness, and Salvation. And then he presently apprehends or grips the same as his own. Thus the Prodigal first believed, that he had yet a Father, and a Father's House, where there was enough and to spare; and then ariseth and goeth to him, Luke xv. 17, 18.

OBJECTION. 1. If it be true, that CHRIST is my Saviour, that his Righteousness and Eternal Life in him,

him, are *mine*; then I may be easy, I'll certainly be saved without any more ado. Ans. That's but a Cavil, best suiting these who, being indifferent about Christ and his Salvation, think it not worth their Pains seriously to consider such Things. One truly weighted with the Matter, and duly considering; being once brought to believe this, would rather say, "Then, since CHRIST is really my Saviour, his Righteousness and Eternal Life mine; " I'll take him to me, I'll receive and rest on him " as my Saviour, I'll rely on his Righteousness, " and look for *Eternal Life* in him: Why should " I be lost for ever, since I have a full Saviour? Why " should I go naked, since I have a compleat Righte- " ousness, made over to me by Heaven's Gift? " Why should I die, when I have *Eternal Life* in " Christ? " Put the Case, you did see a Man at the Point of Starving, for Want of Bread; and out of Kindness and Pity to him, you should appoint and ordain Meat for him, out of your own Store, for Preservation of his Life; and withal should carry it to him, and set it before him, saying, Ha, there's Meat I and my Father have ordain'd for you, eat, and welcome. If that Man should say, Oh! I may not take it, for it is not *mine own*; would you not tell him, that your *Gift, Appointment, and Offer* of it to him, makes it *bis*, so that with a good Conscience, he may freely eat it as his *own Bread*? But should he then reply, and say, Why then, if it is *mine*, without any more ado I'm secured from starving; I need not at all be at Pains to take and eat it; would you not reckon him, either mad, or but jesting with you, not sensible of his Hazard of Starving? The Application

plication is obvious. It is not Meat's being one's own, so that he may *use* it freely as such, that will keep him from starving: He must *take* and *eat* it, and so *use* it as his own, if he would have that Benefit by it. Even so it is not Christ's being *yours*, with his Righteousness and Salvation, that will *save* you: You must take *Possession* of him, and make *use* of him as *your own*, for Salvation, if you would be actually *saved* by him. There's a wide Difference, betwixt a Thing's being *ours* in simple Right thereto, and its being *ours* in *Possession*. 'Tis in the former Way only, that Christ is *yours*, before uniting with him: And if you do not improve that, by *receiving* him, and taking *Possession*, you'll perish eternally for all it. *Heb.* iv. 1. *Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it.* Luke xvi. 12. *If ye have not been faithful in that which is another Man's, who shall give you that which is your own?*

OBJECT. 2 But CHRIST a Saviour, his perfect Righteousness, and Eternal Life, are Things so exceeding great and precious; and I am so very sinful and unworthy; that 'tis mighty hard for me, to believe they are *mine*. Answ. Yea, here indeed lies a great Difficulty of Believing; when once a Sinner's Eyes are opened, to see the transcendant Excellency of Christ, the exceeding Sinfulness of Sin, and his own utter Unworthiness: A Difficulty not to be surmounted, but by the effectual Operation of the Spirit of Faith, causing one to believe, according to the working of his mighty Power Eph. i. 19. But for your Help, consider, they are *yours* by mere free Gift; which is so far from requiring any Worth in the Creature, that it excludes all

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Respect thereto. CHRIST himself is the Father's Gift to you John iv. 10. and vi. 32. His Righteousness is a Gift too Rom. v. 17. And so is Eternal Life in him 1 John v. 11. Now, what's freer than a Gift? And then, howbeit they are indeed a Gift far beyond whatever you could have expected; yet they are not too great for an infinite GOD to give. In making of this Gift, he acted not according to the Dignity of the Party in whose Favour it was made; but according to HIMSELF, his own Greatness and Majesty. Mean while, tho' the Gift is quite above your Dignity; yet it is no more than what your Need required. If less could have answered your Necessity, there's no Ground to think a crucified Christ, the Son of God, would have been prepared for you. If you do but suppose it, you mar that Expression of matchless Love, John iii. 16 God so loved the World; that he GAVE his only begotten Son. Wheretore, argue with your self in this Manner. "The Gift is indeed unspeakable, but no less can serve my Need; if Christ be not mine, I must perish; Since therefore GOD hath said it, that he hath given me CHRIST; and the Gift is not above him to give; and no less can serve my Turn; I must and will believe, that he is mine, with his Righteousness and Salvation."

IV. The Faith of particular TRUST for SALVATION.

Finally, You must wholly trust on him as your Saviour, and in his Righteousness as made over to you; and that, for his whole Salvation to you in particular, upon the Ground of God's Faithfulness in his Word. And this is that saving Faith, or Believing on

on Christ Jesus, by which a Sinner is united to him, and personally enter'd within the Covenant of Grace, unto Salvation. Acts xvi. 31 Believe on the Lord Jesus Christ, and thou shalt be saved. Psal. ii. 12 Kiss the Son lest he be angry, and ye perish : Blessed are all they that put their Trust in him. And xxxvii. 40 He shall save them, because they trust in him. Rom. xv. 12 In him shall the Gentiles trust. Compare Isa. xi. 10. Rom. i. 17. Therein is the Righteousness of God revealed from Faith to Faith. Or, Therein is the Righteousness of God by Faith, revealed unto Faith, to wit, to be believed or trusted on. See Philip. iii. 9. Gal. ii. 16 We have believed in Jesus Christ, that we might be justified. Acts xv. 11 We believe that through the Grace of the Lord Jesus Christ, we shall be saved. 1 Thess. ii. 13 Ye received it not as the Word of Men, but (as it is in Truth) the Word of God. 1 Cor. ii. 5 That your Faith should not stand in the Wisdom of Men, but in the Power of God. This, according to the Scripture, is a Sinner's receiving and resting upon Christ for Salvation, as saving Faith is defined in our Catechism : And this is indeed Believing, and nothing but Believing, according to the scriptural Use of that Word.

First, I say, This is the Scriptural receiving and resting on Christ. 'Tis the receiving of him, in the Sense of the holy Scripture, John i. 12 As many as RECEIVED him, to them gave he Power to become the Sons of God, even to them that BELIEVE ON his Name : Where the receiving of Christ, is explain'd by believing on his Name. God hath appointed Christ Saviour of the World, and your Saviour. You hear the same publisht in the Gospel ; and you accordingly believe, that he is your Saviour by his

Father's Appointment, and his own Offer: Hereupon, you *Trust* on him, and on him alone, for *Salvation*, and all that you need for your Salvation. Is not this a *receiving* of him for your Part, in the Character of a *Saviour*, wherein his Father sent him forth to you? Is it not a *taking* of him to your self, as offered to you? Our Lord complains of the *Jews*. John v. 43 that whereas he *Came in his Father's Name*, they *received him not*, to wit, in the Character wherein he was sent, namely, as the *Messias*, the *Saviour of the World*, and their *Saviour*, *trusting* in him that he would *save them*. This plainly appears to be the Meaning, if one compares herewith the Words there immediately following; *If another shall come in his own Name, him ye will receive*, q. d. Ye will believe him, to be the *Messias*, and *your Saviour*, and *trust* on him, accordingly, that he will *save* you; the which has been often verify'd, in that unbelieving People. Moreover, this is resting on Christ, in the Scripture-sense of that Manner of Expression, Isa. xxvi. 3 *Thou wilt keep him in perfect Peace, whose Mind is stayed on thee: Because he trusteth in thee.* And indeed one cannot devise, what Way a Person can rest on a *Word*, or a *Soul* or *Spirit* can rest upon a *Person*, but by *trusting* them or *trusting in* or *on* them. It is said 2 Chron. xxxii. 8 *The People rested themselves upon the Words of Hezekiah.* What Way can one imagine, they did so, but by *trusting* them? Chap. xiv. 11. *Help us, O Lord our God; for we rest on thee.* How could they do so, but by *trusting* on him for their Help?

Secondly, This is *believing*, in the scriptural Use of that Word, which in our Entry on the Question under Consideration, we established from the Scripture

ture it self. For, it is a *trusting of*, or *trusting in* a Person, namely, Jesus Christ, and God in him, the personal Object of saving Faith *Acts* xvi. 31; a *trusting in a Thing*, namely, The Righteousness of Christ, the *ultimate real Object* of Faith *Rom.* i. 17; and a *trusting in a Word*, namely, the Record and Testimony of God, the Word of the Promise of the Gospel, the *Proximate or nearest real Object* of Faith, *ibid.*: And all this for the great Purpose of *Salvation*. And then, 'tis nothing but such *believing*: For, thus *Faith* is not explained away into, but is a Thing quite distinct from, the Nature of a *Work*, as the Scripture contradistinguisheth *Works to Faith*.

Wherefore, we conclude, That *this Trust* is that *believing on Christ*, by which the Soul is *united* to him, and *savingly enstated* in the Covenant. And for opening of it, we shall take Notice of these five Things plainly imported in it.

FIRST, This *Trust* imports, not only a *Willingness*, but a sincere and honest *Desire*, to be delivered from *Sin* and *Wrath*; a *Desire* to be *sanctify'd*, as well as to be *justify'd*; to be deliver'd from the reigning Power, Pollution, Practice, and Inbeing of *Sin*, as well as from the *Guilt* of it; according to that of the Apostle *Rom.* vii. 24, 25 *Who shall deliver me from the Body of this Death! I thank God through Jesus Christ our Lord.* For, 'tis a *trusting on Christ*, not for the Half of his *Salvation*, to wit, *Salvation from Wrath* only, which is all the *Trust* of many, being by no Means desirous to part with *Sin*; but for the *Whole* of it, namely *Salvation from Wrath*, and *Salvation from Sin* too, which is the principal Part thereof *Mat.* i. 21. Now a **Man** may indeed fear that from one, which he doth

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not desire: But no Body *trusts* in one, for what he *desires* not. Faith is a *believing with the Heart* Rom. x. 10. The *whole Salvation* of Christ is the Believer's Choice; 'tis the End he *desires* to compass: And the *Trust* of Faith, is exerted as the Means, to compass that End.

SECONDLY, A *renouncing* of all *Confidence*, in all that is not *Christ* or *in Christ*, as to the Matter of *Salvation* particularly. In this *Trust*, is over-turned Self-confidence, Law-confidence, Creature-confidence; and the Soul builds on a quite new Ground, Philip. iii. 3. *We rejoice in Christ Jesus, and have no Confidence in the Flesh*. Jer. xvi. 19. *The Gentiles shall come unto thee* — and shall say, surely our Fathers have inherited *Lies, Vanity, and Things wherein there is no Profit*. For 'tis a trusting wholly on Christ and his Righteousness, a trusting, or a believing, with all the Heart Prov. iii. 5. Acts viii. 37. At this Rate, the Believer is carry'd off from the *Works* of the *Law*, to the *Blood* of Jesus, for his *Justification*; and carry'd out of himself too, unto the *Spirit* of Holiness in *Christ*, for his *Sanctification*: Being perswaded, That no *doing* nor *suffering* of his own, can procure him the *Pardon* of, or *atone* for, the least Piece of *Guilt*; and that he is not able truly to *mortify* one *Lust*, more as to purge away the *Guilt* of one Sin. Mat. v. 3. Isa. xlv. 24.

THIRDLY, A hearty *Approbation* of the Plan or Device of *Salvation* according to the *Covenant*, manifested in the *Gospel*, as suited to the *Divine Perfections*, and to the *Case* of *Sinners*, and their own in particular. 1 Cor i. 2. *We preach Christ crucified, unto the Jews a stumbling Block, and unto the Greeks Foolishness*: Ver. 24. *But unto them which*

are

are called, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God. Without this, no Man knowing what God is, what Sin is, and what is the Worth of his own Soul, will ever venture his *Salvation* upon it: But one's trusting his *Salvation* to Christ and his Righteousness, speaks him to be well pleased therewith, as what one may safely trust to, even in the Sight of a holy God. And this is that rejoicing in Christ Jesus, which makes an illustrious Piece of the Believer's Character Philip. iii. 3.

Withal it bears three Things (1) An eying of Christ, in this Matter, as a crucified Saviour, who hath fulfilled all Righteousness, according to the stated Condition of the Covenant 1 Cor. ii. 2. It is not Christ in the eternal Glory, he had with his Father, before the World was, that Faith fixeth its View on, while the Soul in this Case stands trembling before a holy God; but Christ the Son of God made Man, come in the Flesh, being born holy, leading a Life perfectly Righteous, and at last dying on the Cross, to satisfy the Demands, which the Law had on poor Sinners. It looks unto him lifted up on the Cross, as these who were bitten by the Serpents in the Wilderness, look'd unto the brazen Serpent lifted up on the Pole Isa. xlv. 22. Num. xxi. 8. John iii. 14, 15. Therefore 'tis called Faith in his Blood Rom. iii. 25; his Righteousness, whereof the shedding of his Blood was the compleating Part, being the Spring of the Believer's Hope. (2) A real Perswasion of the Sufficiency of Christ's Righteousness, to save Sinners, and us in particular, from Sin and Wrath; to answer for us before a holy just God, in the Eye of his holy Law; and to procure for us, eternal Holiness and Happiness.

There's no saving Faith without this : Christ's Ability to save must be believ'd, and that with Application to your own Case in particular, Mat. ix. 28. *Believe ye that I am able to do this?* And in order hereunto, Faith eyes Christ's Righteousness as the Righteousness of God, and therefore of infinite Value and Efficacy Philip. iii. 9. 1 John i. 7. The Reason, why the *Gospel*, and no other Doctrine whatsoever, is the Power of God unto Salvation of Sinners, is because therein is revealed the Righteousness of God unto Faith Rom. i. 16, 17; and that's the only Righteousness, suited at once to the Divine Perfections and our Case. (3). An acquiescing to that Way of Salvation, for our selves in particular. The Believer hath a cordial Liking of it, for the Way of his Salvation, as perfectly safe, being the Power of God, and the Wisdom of God 1 Cor. i. 24. His Soul pronounceth them safe and happy, that are in it ; he desires for his own Part to be found in it ; and is perswaded he would be sav'd if he were in it. Thus Faith acted in the Woman diseased with an *Issue of Blood*, Mat. ix. 21. *She said within her self, if I may but touch his Garment, I shall be whole.* And thus it acteth in all Believers, determining them to that Way, and to that Way alone, for their Case in particular. And here Unbelievers are always unsettled.

FOURTHLY, A betaking one's self unto Christ and his Righteousness alone, for Salvation from Sin and Wrath. This is done by this *Trusting*. For, the Sinner believing that Christ is his Saviour, and that his Righteousness is made over to him by free Gift ; and withal, that this his Saviour, with his Righteousness, is sufficient to save him from Sin and Wrath ; doth accordingly trust on Christ and his Righte-

Righteousness for his own Salvation, and so betake himself thereto: Even as a Beggar, once having, and withal believing himself to have, Riches and Wealth made over to him, by a Friend, leaves off to beg, and, for his Maintenance, trusts to that *Wealth* allenarly; and thereupon betakes himself to it. 'Tis true, that *Wealth* being a corporal Thing, to which there is a bodily Motion; the betaking one's self thereto, is not the same Thing with the trusting to it; howbeit the former is a native Consequent of the latter: But Christ and his Righteousness, as reveal'd unto Faith, being Things purely spiritual, to which there's no bodily Motion requisite, that we may betake our selves to them; the trusting and betaking one's self thereto, are one and the same. So, by this *Trust*, the Soul takes Possession of Christ and his Righteousness; and useth the same as its own, to the Purpose of Salvation. By it, the Sinner betakes himself, as a condemn'd Man, unto Jesus Christ as the Propitiatory Mercy seat through his Blood, affording Safety to the Guilty, before a holy God: And by it, the Sinner betakes himself, as a sick Man, unto the same Jesus as the Physician of Souls, having the Fulness of the Spirit of Sanctification in him, to be communicate. Accordingly, *Faith* is called a coming to Christ John vi. 35. A fleeing for Refuge, as one in Hazard of his Life by a Pursuer, Heb. vi. 18. and is often express'd, as *Psal.* ii. 12, by a Word, which properly signifies to retire, as into a *Shadow* Judg. ix. 15, or as the Chickens do under the Wings of the Hen, Ruth ii. 12. The Lord God of Israel, under whose Wings thou art come to trust; properly, to retire. Compare Mat. xxiii. 37 How often would I have gathered thy Children together,

gether, even as a Hen gathereth her Chickens under her Wings!

LASTLY, This Trust of Faith imports an Afliance, Confidence, or Trust on Christ and his Righteousness, that he will save us from Sin and Wrath; according to his Promise set before us in the Gospel, *Whosoever believeth in him shall not perish, but have everlasting Life.* Isa. xxv. 9. We have waited for him, and he will save us. Heb. iii. 6. Whose House are we, if we hold fast the Confidence. Isa. l. 10 Let him trust in the Name of the Lord, and stay upon his God. And that this Trust of Faith is thus Particular, is evident also from the Nature of the Thing. For whosoever trusts in a Person for any Thing, hath a Perswasion, of the same Degree of Firmness with the Trust, that that Person will do that Thing for him. And for a sure Token of this, where the Party trusted fails, the Party trusting is ashamed and confounded; as being disappointed in that, which he trusted he would do for him. Wherefore, since the Trust of Faith is never disappointed, the Scripture doth therefore assure us, that *He that believeth on him shall not be confounded* 1 Pet. ii. 6, nor ashamed Rom. x. 11. The which doth sufficiently intimate, That *he that believeth on Jesus Christ for Salvation, doth trust that he will save him:* Otherwise there could be no Place for his being confounded or ashamed, whatever should be the Event of his Trust. Accordingly, the Trust of Faith, doth, in Proportion to the Firmness thereof, establish and fix the Heart, Psal. cxii. 7 *His Heart is fixed, trusting in the Lord:* And hereof we have a plain Instance in Paul's Case 2 Tim. i. 12 *I am not ashamed, for I know whom I have believed,* Marg. or trusted. Agreeable here-

hereunto, *Faith* is called, in Effect, a building on Christ, as upon a Foundation that will bear our Weight, *Isa. xxviii. 16* with *1 Pet. ii. 6*. 'Tis called a *leaning upon him* *Cant. viii. 5*, a *staying on him* *Isa. xxvi. 3*, a *resting or relying on him* *2 Chron. xiv. 11*, and *xvi. 8*; as upon one that will bear us up: A *looking unto him* *Isa. xlvi. 22*, *Having our Eyes upon him* *2 Chron. xx. 12*; as one from whom we look for Help and Salvation: And finally *believing on him* *1 Pet. ii. 6*, as one by whom we shall be saved *Acts xv. 11*.

The Sinner being shaken out of all Confidence, for Life and Salvation, in other Things, stays himself by Faith on JESUS CHRIST and his Righteousness; trusting on him, that he shall have Life and Salvation through his Righteousness. 'Tis true indeed, this particular Trust and Confidence may be assaulted with many Doubts and Fears: But these are Things that *Faith* hath to conflict with, as its Opposites; and the stronger that *Faith* is the less they prevail, the weaker it is they prevail the more, *Mat. xiv. 31* *O thou of little Faith, wherefore didst thou doubt?* It is indeed, of very different Degrees in different Persons, and in one and the same Person at different Times: But if you remove ALL Trust and Confidence in Christ, for one's own Salvation, from *Faith*, the very Nature and Essence of it is destroyed. For at that Rate, the Sinner whose Confidence in the *Flesh*, for his Salvation, is raz'd, having no Confidence for it, in CHRIST neither, is left quite unsettled and wavering, like a Wave of the Sea, or a Reed in the Water: And where then is *Faith's building, leaning, staying, relying, and resting the Soul on Christ?* *Jam. i. 6* *Let him ask in Faith, nothing wavering:* For he that wavereth

is like a *Wave of the Sea*, driven with the *Wind*, and tossed. ver. 7 For let not that Man think that he shall receive any *Thing* of the Lord. But the believing Sinner, finding his *Confidence in the Flesh* raz'd, doth, by believing, cast the Anchor of his *Trust and Confidence on Christ Jesus* and his *Righteouiness*, confiding and trusting, that he will save him. And however he may indeed *waver* in that Matter; being *tossed* with *Doubts* and *Fears* about his *Salvation*, weakning the *Actings* of that his *Confidence*; and sometimes prevailing so far, as to caute an *intermitting* of the *Exercise* thereof: Yet, even in that Case, under all that *tossing*, he doth not *waver* like a *Wave of the Sea* that hath nothing to fix it; but only, like a *Ship at Anchor*. His *Confidence* is never quite rooted out, as to the *Habit* thereot; but will again exert it self: And in that Respect, every Believer, as a real *Partaker* of *Christ*, holds the *Beginning* of his *Confidence* *steadfast* unto the *End* Heb iii. 14. And this *Trust and Confidence* is what our Reformers called *Assurance*, and described *Faith* by.

OBJECT. 1 Since it is not true of *all*, who hear the *Gospel*, *That they shall be saved*; there can-not be, in the Case of *every one* of them, a *Ground* on which this *particular Trust* may be warrantably founded. Ans. All and every one of them, notwithstanding *that*, have a solid *Ground* for it, even for *trusting* on *Christ* and his *Righteousness* for their *own Salvation* in *particular*. And that is the *Record* and *Testimony* of God in his *Gospel*, *That Whosoever believeth in him, shall not perish, but have everlasting Life* John iii. 16: The true Sense of which, as appears from what's said, is that whosoever shall have this *Trust and Confidence in Christ*

Christ, shall not be disappointed, but shall certainly be saved. Here then is the Faithfulness of God in his Word, for the Foundation of this Faith of particular Trust: And true Faith is always built, on that Foundation. 'Tis certain indeed, That in the Event, many to whom the Gospel comes, will not be saved: But then, 'tis as certain, That these who will not be saved will not believe neither; that is, they will not come up to this particular Trust; and Confidence, we have described from the Word, Isa. liii. 1 *Who bath believed our Report? And to whom is the Arm of the Lord revealed?* Howbeit, at this Rate, they have a firm Ground of particular Confidence. If they will not believe, for all it; their Ruin is of themselves, they'll perish without Excuse: And their Unbelief will be the great Ground of their Condemnation. Jesus Christ, with his Righteousness and Salvation, is so far made theirs, by the Father's Appointment and his own Offer; that they may lawfully and warrantably trust on him as their Saviour, each one for his own Salvation. If they will not believe it, or not trust on him accordingly; they do, by their Unbelief and Distrust, dishonour the Father and his Son, and most justly perish.

OBJCT. 2 Many trust in Christ as their Saviour, with a particular Confidence, that he'll save them; and yet are grossly ignorant, profane, or formal Hypocrites; and therefore not true Believers, nor united to Christ. Ans. The Apostle speaking of Faith unfeigned 1 Tim. i. 5, doth suppose that there is a feigned Faith. And indeed such Trusters in Christ, have it: But as for this Trust, which we have described from the Word, 'tis as certain, they have it not, as it is certain, that true Faith purifies

purifies the Heart Acts xv. 9, and truly sanctifies Chap. xxvi. 18. As such Trustees say, that they receive Christ, and rest on him alone for Salvation, Embrace, Accept, and Consent to him in the Gospel-offer: Even so they say, that they trust on him. But this Trust on him, they really have not. For, First, They trust not on him for his whole Salvation: Nay, as for the chief Part thereof, to wit Salvation from Sin, they are by no Means reconcil'd thereto: Wherefore it may well be an Object of their Fears and Aversion; but it cannot be an Object of their Trust. Secondly, They trust not on him alone, for the Salvation they really desire: They do not trust on him with all their Heart; but partly to him, and partly to their own Doings and Sufferings, betwixt which and the Saviour, their Heart is divided. This is clear from Mat. v. 3 *Blessed are the poor in Spirit: For theirs is the Kingdom of Heaven.* Lastly, Their Trust is not grounded on the Faithfulness of God in the free Promise of the Gospel; but rear'd up on some one or other sandy Foundation. Isa. liii. 1 *Who hath believed our Report?* Mat. vii. 26 *Every one that heareth these Sayings of mine, and doth them not, shall be likened unto a foolish Man which built his House upon the Sand.*

And thus have we shown, what is that Faith or Believing, by which a Sinner unites with Jesus Christ, and so enters savingly into the Covenant of Grace. Why God hath appointed it to be the Means of Union with Christ, may be learnt from Rom. iv. 16 *Therefore it is of Faith, that it might be by Grace,* of which before. Here I shall only observe, That this TRUSTING wholly on Christ and his Righteousness, for his whole Salvation, is an
apt

apt Means or Instrument of Union, betwixt Christ the Party trusted, and the Soul trusting on him: Forasmuch as the Soul is therein so carry'd forth unto him, that, from that Moment, 'tis thereby, as it were, wholly to stand or fall with him; as the Superstructure with the Foundation, the Leaner with the Leaning-stock; the Thing relying, resting, staying upon another Thing, with the Stay or Base on which it is laid. Wherefore, the Object of Faith being intallible, *They that thus trust in the Lord shall be as Mount Zion, which cannot be removed,* but abideth for ever Psal. cxxv. 1. Thereby they are united to Christ, and being united to him, are personally enstated in the Covenant, to their eternal Salvation.

F I N I S.



26 I V A N

A
MEMORIAL
CONCERNING
PERSONAL and FAMILY-FASTING
and HUMILIATION,
PRESENTED TO
Saints and Sinners.

WHEREIN ALSO
The Nature of PERSONAL COVENANT-
ING with GOD, is occasionally opened,

*By the late Reverend and Learn'd Mr. THOMAS
BOSTON Minister of the Gospel at Etrick.*



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А

ЗАІЯОМІ

КОЛЮЧИНА

ПЕРВЫЙ ГЛАСЪ СО СКАЗОМЪ
МОИМИ НОЧІ

ОТ АЛТИСЯЛ

СКАЗКА О ВОСНОВѢ

СКАЗКА О ВОСНОВѢ

СКАЗКА О ВОСНОВѢ СКАЗКА О ВОСНОВѢ
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СКАЗКА О ВОСНОВѢ СКАЗКА О ВОСНОВѢ





A

MEMORIAL

Concerning Personal and Family-Fasting, &c.

ZECH. xii. 12 *And the Land shall mourn,
every Family apart—their Wives apart,*

CHAP. I.

Of PERSONAL and FAMILY-FASTING and Humiliation, in the general.



ELIGIOUS Fasts, kept in Secret by a particular Person apart by himself, and by a particular Family apart by themselves, concerning which this Memorial is presented both to Saints and Sinners, are not indeed the stated and ordinary Duties of all Times, to be performed daily, or at set Times recurring; such as Prayer, Praise,

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Praise, and Reading of the Word are : But they are extraordinary Duties of some Times ; and to be performed occasionally, as depending entirely, in Respect of the Exercise of them, on the Call of Providence, which is variable.

They are authorized, and enjoin'd us, in the Word of God : And therefore, when we shall have perform'd them, we must say, *We are unprofitable Servants, we have done that which was our Duty to do* ; and must abhor the least Thought of meriting thereby.

The particular Seasons of them, are determined by Providence. Wherefore, they who would be Practisers of them, must be religious Observers of Providence : Otherwise God may be calling aloud, for weeping and mourning, and girding with Sack-cloth, while they not heeding it, are indulging themselves in Joy and Gladness, Isa. xxii. 12, 13 ; a dangerous Adventure. ver. 14. Surely this Iniquity shall not be purged from you, till ye die, saith the Lord.

Hence the most serious and tender among knowing Christians, will readily be found the most frequent in these Exercises. It is on the pouring out of the Spirit, that the Land is to mourn; every Family apart, and their Wives apart Zech. xii. 10, 12. Paul was a Scene, wherein corrupt Nature shewed her cursed Vigor, he being, when he was bad, very bad ; and Grace, in its Turn, its sacred Power, he being, when he was good, very good, and then in Fastings often 2 Cor. xi. 27.

These Duties consist of an external and circumstantial Part, and an internal and substantial Part.

To

To the external and circumstantial Part of them belong Time, Place, and Abstinence.

First of all, a proper Time must be set apart for these Duties. And this is to be regulated by Christian Prudence, as best suits the Circumstances of the Person or Family.

We find the Saints, in Scripture, ordinarily kept their *Fasts* by DAY. But we have an Instance of a personal Fast kept by NIGHT, 2 Sam. xii. 16 *David fasted, and went in, and lay all Night upon the Earth.* This I do the rather notice, to obviate the Excuse of these who quite neglect this Duty, under the Pretence of their not being Masters of their own Time. If the Heart can be brought to it, one will readily find some Time or other for it, either by Day, or else by Night. It is recorded to the Honour of one of the weaker Sex, namely *Anna*, that she served God with Fastings and Prayers Night and Day Luke ii. 36, 37

As to the QUANTITY of Time, to be spent in Personal or Family-Fasting and Humiliation; the Duty, I judge, is to regulate it; and not it to regulate the Duty. The Family fast of *Ester* with her Maidens, observed also by all the Jews in *Shushan*, lasted three Days Esth. iv. 16 We read of the Fasting day Jer. xxxvi. 6. Sometimes, 'twould seem, it was but a Part of a Day, that was spent in such Exercise; as in *Cornelius* his personal Fast, which seems to have been over before the Ninth Hour, that is before Three a Clock in the Afternoon; *Acts* x. 30 *Four Days ago I was fasting until this Hour, and at the Ninth Hour I prayed in my House,* before which Time of the fourth Day, *Peter* to whom *Cornelius* saith this, might be come; there being but 36 Miles from *Joppa* to *Cesarea*; whither he

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came on the second Day after he set out from Joppa ver. 23, 24. Compare ver. 8, 9, 17. Much about that Time of the Day, Daniel got the Answer of his Prayers, made in his *personal Fast*, namely, *About the Time of the Evening Oblation*, or the Ninth Hour Dan. ix. 21. And the People being assembled with Fasting Neh. ix. 1, they *read in the Book of the Law*, one fourth Part of the Day, and another fourth Part they confessed and worshipped ver. 3. So they continued in the Work, six Hours; from Nine a Clock in the Morning, as it would seem, till Three Afternoon: That is from the Time of the Morning Sacrifice, to the Evening Sacrifice, with which the Work seems to have been closed, as, it may be presumed, they spent the Morning in private Preparation for the publick Duty.

Wherefore I judge, that none are to be solicitous, as to what *Quantity of Time*, more or less, they spend in these Exercises; so that the *Work* of the Time be done. Nay, I very much doubt, Men lay a Snare for themselves, in tying themselves to a certain Quantity of Time in such Cases. It is sufficient, to resolve, that, according to our Ability, we'll take as much Time, as the Work shall be found to require.

Secondly, A proper *Place* is also to be chosen, where the *Person* or *Family* may perform the Duty without Disturbance from others. *Time* and *Place* are natural Circumstances of the Action: And all *Places* are alike now, under the Gospel; none more holy than another. *Men* may *pray every where*, whether in the House, or in the Field, *lifting up holy Hands* 1 Tim. ii. 8. Only, forasmuch as *Family-Fasting* is a private Duty, it requires a *private Place*; and *personal Fasting* a *secret Duty*, it requires a *secret*

cret Place ; according to the Caution given us by our Saviour Matth. vi. 18 *That thou appear not unto Men to fast, but unto thy Father which is in Secret.*

Thirdly, *Abstinence* is included in the Nature of the Thing; Abstinence from *Meat* and *Drink*, and all bodily *Pleasures* whatsoever, as well as ceasing from worldly *Business*. The *Jews* are taxed, for finding *Pleasure* and exacting their *Labours* in the Day of their *Fast* Isa. lviii. 3. A Time of religious *Fasting*, is a Time for one's *afflicting his Soul* ver. 5, by denying himself even these lawful *Comforts* and *Delights*, which he may freely use at other Times. Exod. xxxiii. 4 *The People—mourned, and no Man did put on him his Ornaments.* Dan. ix. 3 *I set my Face unto the Lord God, to seek by Prayer and Supplications, with Fasting, and Sackcloth, and Ashes.* 1 Cor. vii. 5 *Defraud you not one the other, except it be with Consent for a Time, that ye may give your selves to Fasting and Prayer.*

The Rule for *Abstinence* from *Meat* and *Drink*, cannot be the same as to *all*: For *Fasting*, not being a *Part* of *Worship*, but a *Means* to dispose and fit us for extraordinary *Worshipping*, is to be used only as *helping* thereto: But 'tis certain, that what Measure of it would be *helpful* to *some* for that End, would be a great *Hinderance* to others. Wherefore, weakly Persons, whom *total Abstinence* would disfit and indispose for Duty, are not called to *fast* at that Rate: In their Case, that Saying takes Place, Hos. vi. 6 *I desired Mercy, and not Sacrifice.* Yet ought they not in that Case, to indulge themselves the Use of *Meat* and *Drink*, with the same Freedom as at other Times; but to use a *partial Abstinence*, altering the *Quantity* or *Quality* of them,

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them, or both, so as they may thereby be afflicted, as the Scripture expresseth it *Lev. xxiii. 29.* So *Daniel* in his *Mourning* *Dan. x. 3* ate no pleasant Bread, neither came Flesh nor Wine into his Mouth.

Mean while, all these Things are but the outward Shell of these Duties : The internal and substantial Part of them, lies in the following spiritual Exercises.

First, Serious Meditation, and Consideration of our *Ways* *Hag. i. 5.* Such Times are to be set apart from conversing with the *World*, that we may the more solemnly *commune* with our own *Hearts*, as to the State of Matters between God and us. In them, we are diligently to *review* our past Life, *search* and *try our Ways* *Lam iii. 40.* And we are to *search out* our *Sins*, by a sorrowful calling to *Remembrance* the *Sins* of our *Heart* and *Life*; and that, as particularly as we can : And to *search into* them, by a deep Consideration of the *Evil* of them, and of their *Aggravations*, the *Light*, *Love*, *Mercies*, and *Warnings* we have sinned against ; tracing them up to the *Sin* of our *Nature*, the empoisoned Fountain, from whence they have all proceeded. And the more fully and freely we converse with our selves upon them, we'll be the more fit to speak unto God anent them, in Confession and pleading for Pardon.

. Secondly, Deep Humiliation of Soul before the Lord ; the which was signified by the *Sackcloth* and *Ashes* used under the Law, on such Occasions. The Consideration of our *Ways* is to be pursued till our Soul be humbled within us ; our Heart rent, not with *Remorse* for Sin only, but with *Regret* and kindly *Sorrow* for it, as an Offence to a gracious

cious and merciful God, Joel ii. 12, 13 ; our Face filled with *Shame* and *Blushing* before him, in the View of our spiritual *Nakedness*, *Pollution*, and *Defilement*, Ezra ix. 6 ; and we ~~to~~ be our selves, as most *vile* in our own Eyes, Ezek. xxxvi. 31. Job xl. 4.

Thirdly, Free and open *Confession* of Sin before God, without Reserve. This is a very material Part of the Duty incumbent on us, in religious *Fasting* : And the due *Consideration* and deep *Humiliation* just now mentioned, do natively issue in it ; producing, of Course, *extraordinary Confession* of Sin, an Exercise most suitable on such an Occasion. Hence the *Jews* spent one *Fourth Part of the Day* in confessing and worshipping Neh ix. 3. and the Angel, who brought the Answer to *Daniel's Supplications*, *About the Time of the Evening Oblation*, found him still praying and confessing his Sin Dan. ix. 20, 21. For here, the Sinner duly humbled has much ado, acting against himself the Part of an *Accuser*, recounting before the Lord his Transgressions of the holy Law, so far as he is able to reach them ; the Part of an *Advocate*, opening up the Particulars, in their Nature, and aggravating Circumstances ; and the Part of a *Judge*, justifying God in all the Evil he has brought upon him, and condemning himself as unworthy of the least of all his Mercies, and deserving to perish under Eternal Wrath.

Fourthly, The Exercise of *Repentance* in turning from Sin, unto God, both in Heart and Life ; the native Result of deep *Humiliation* and sincere *Confession*, Joel ii. 12 *Turn ye even to me—with Fasting, and with Weeping, and with Mourning.* In vñ

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will we fast, and pretend to be humbled for our Sins, and make *Confession* of them, if our Love of Sin be not turned into Hatred ; our liking of it, into loathing ; and our cleaving to it, into a longing to be rid of it ; with full Purpose to resist the Motions of it in our Heart, and the Outbreakings thereof in our Life : And, if we turn not unto GOD, as our rightful *Lord* and *Master*, and return to our Duty again. If we are indeed true Penitents, we'll turn from Sin, not only because 'tis dangerous and destructive to us ; but because 'tis offensive to God, dishonours his Son, grieves his Spirit, transgresseth his Law, and defaceth his Image : And we'll cast away all our *Transgressions*, not only as one would cast away a Live coal out of his Bosom, for that it burns him ; but as one would cast away a loathsome and filthy Thing, for that it *desiles* him.

But withal, it is to be remembred, that the true Way to deal with a hard Heart, to bring it to this Temper, is to believe the *Gospel*. As ravenous Fowls first fly upward, and then come down on their Prey ; so must we first soar aloft in *Believing*, and then we shall come down, in deep *Humiliation*, sincere and free *Confession*, and true *Repentance*, Zech. xii. 10 *They shall look upon me whom they have pierced, and shall mourn.* Therefore the Scripture proposeth the Object of *Faith*, in the Promise of *Grace*, as a *Motive* to *Repentance*, that by a believing Application thereto the hard Heart may be moved and turned, Joel ii. 13 *Turn unto the Lord your God, for he is gracious.* One may otherwise toil long with it : But all in vain. Without *Faith* it is impossible to please God Heb. xi. 6 ; and therefore, impossible to reach true *Humiliation*, right *Confession*, and sincere *Repentance*, which are very pleasing to him.

him *Jer. xxxi. 18, 19, 20.* The unbelieving Sinner may be brought to roar under Law horror ; but one will never be a kindly *Mourner*, but under Gospel-influences. When *Guilt* stares one in the Face, *Unbelief* locks up the Heart, as a keen Frost doth the Waters : But *Faith* in the Redeemer's Blood, melts it, to flow in Tears of godly Sorrow. Hard Thoughts of God, which *Unbelief* suggests to a Soul stung with Guilt, alienate that Soul more and more from him ; they render it like the *Worm*, which, when one offers to tread upon it, presently contracts itself, and puts itself in the best Posture of Defence, that it can : But the *believing* of the proclaim'd *Pardon*, touches the Heart of the Rebel so, that he casts down himself at the Feet of his Sovereign, willingly yielding himself to return to his Duty.

Fifthly, Solemn *Covenanting* with God, entering into, or renewing *Covenant* with him in express *Words*. As a Fast-day is a Day to loose the *Bonds* of *Wickedness*, so it is a Day for coming explicitly into the *Bond* of the *holy Covenant*, *Jer. 1. 4* *Going* and *weeping*, *they shall go and seek the Lord their God.* ver. 5 — *Saying*, *Come, and let us join our selves to the Lord, in a perpetual Covenant that shall not be forgotten.* Accordingly, this was an eminent Part of their Fast-day's Work *Neh. ix. ver. 58.* It follows of Course, on due *Humiliation*, *Confession*, and the Exercise of *Repentance*, whereby the League with Sin is broken. And it lies in a solemn *Professing* before the Lord, that we take hold of his *Covenant*, *believing*, on the Name of his Son, as the *Saviour* of the *World*, and our *Saviour*, and that in and through him he will be our *God*, and we shall be his *People* ; and, that we are from the

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Heart content, and consent to take him for our Portion, Lord, and Master, and resign our selves to him only, wholly, and for ever. *Heb. viii. 10* This is the Covenant—I will be to them a God, and they shall be to me a People. *Isa. xl ix. 8* I will give thee for a Covenant. Chap. lvi. 6 Every one that taketh bold of my Covenant. *John i. 12* As many as received him—that believe on his Name. *Psal. xvi. 2* O my Soul, thou hast said unto the Lord, Thou art my Lord. *Isa. xl iv. 5* One shall say, I am the Lord's.

Lastly, Extraordinary Prayer, in importunate Addresses and Petitions unto our covenanted God, for that which is the particular Occasion of our Fast. The Confession and the Covenanting are, both of them to be done Prayer-wise, as appears from *Dan. ix. 4—15*. *Neb. ix. 6—38*. But besides, there must be Prayers, Supplications, and Petitions, made for what the Person or Family hath particularly in View, in their Fast, *Psal. xxxv. 13* When they were sick, my Clothing was Sackcloth: I bumbled my Soul with Fasting, and my Prayer returned into mine own Bosom. And indeed, the great End and Design for which such *Fasts* are to be kept, is, That thereby the Parties may be the more stir'd up unto, and fitted for, wrestling with God in Prayer anent the Case which they have particularly at Heart. So the Ninevites having their threatned Overthrow at Heart, it was ordered, that Man and Beast should be covered with Sackcloth, and cry mightily unto God *Jon. iii. 8*. That is, that the Men should cry in Prayer, for Pity and Sparing: And to the End they might be moved to the greater Fervency in their their praying Cries, it is provided that they and their Beasts too should be covered with Sack-Cloth; and, that their Beasts, having Fodder and Water

Water withheld from them on *that* Occasion, should be made to cry for Hunger and Thirst, even to cry unto God, namely, interpretatively, as the young *Ravens cry unto him* Job xxxviii. 41. At which Rate, the *Cries* of the *Beasts* being mixed with the *Cries* of *Men*, would make the Solemnity of that extraordinary Mourning very great: And the Hearts of *Men*, being, every now and then during that Solemnity, pierced with the *Cries* of the harmless *Brutes*, would be stir'd up to a more earnest, fervent, and importunate Pleading with God for Mercy.

Thus far of *Personal* and *Family-Fasting* and *Humiliation*, in the general.

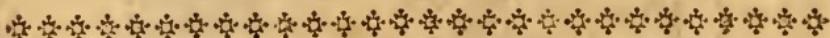




C H A P. II.

Of PERSONAL Fasting and Humiliation, in particular.

EROM what is said it appears, That a PERSONAL *Fast* is a *religious Exercise*, wherein a *particular Person*, having set apart some *Time* from his ordinary Business in the World, spends it in some *secret Place* by himself, in *Acts of Devotion* tending to his *Humiliation* and *Reformation*; and particularly in *Prayer*, with *Fasting*. Concerning the which, we shall consider (1) The divine *Warrant* for it, (2) The *Call* to it, And (3) Offer *Advice* how to manage it.



S E C T. I.

Of the divine WARRANT for personal Fasting and Humiliation.

FORASMUCH as *Will worship* is condemned by the Word, and that can never be *Obedience to God*, whereof his revealed *Will* is not the Reason

son and Rule; it concerneth all who would perform this Duty in *Faith*, so as to have it accepted of him, to know who hath required it at their Hands. And to set that Matter in a Light, sufficient to satisfie and bind it upon the Conscience, as a *Duty* owing unto God, let these few Things following be duly weighed.

First, God requires it in his Word; and that both directly and indirectly.

It is directly required *James iv. 9 Be afflicted, and mourn, and weep.* It is plain enough from the Context, these Things are propos'd as agreeing to particular Persons in their personal Capacity. See ver. 8, 10. And what it is, that's required of them in these Words, could not miss to be as plain to those unto whom they were originally directed; to wit, That 'tis *Fasting* and *Humiliation*, that was intended by them. For this Epistle was written to those who were *Jews* by Nation, *The twelve Tribes scattered abroad Chap. i. 1.* And this is the very Language of the Old Testament in that Case, the same Manner of Expression in which their Prophets called them to it, *Lev. xxiii. 27. On the tenth Day of this seventh Month, there shall be a Day of Atonement, and ye shall afflict your Souls;* to wit, with *Fasting*, *Isa. lviii. 5 Is it such a Fast that I have chosen? A Day for a Man to afflict his Soul?* Or, more agreeable to the Original, *Shall a Fast I will choose, a Day of Men's afflicting their Soul, be like this?* *Joel ii. 12 Turn ye even to me — with Fasting, and with Weeping, and with Mourning.* And the *Mourning* required in these Texts, differs from the *Weeping*, as the *Habit* and *Gestures* of Mourners differ from their *Tears Gen.*

xxxvii. 34. Eccles. iii. 4. Directly pointing unto the Duty of Fasting and Humiliation.

It is also required indirectly in the Word, which supposeth it to be a Duty the Saints will practise; inasmuch as divine Directions are given anent it. Now 'tis inconsistent with the Holiness of God, to give Directions for regulating of Will-worship, which he doth simply condemn Mat. xv. 9. Col. ii. 23. Jer. vii. 31. But our Saviour gives Directions about personal Fasting, Mat. vi. 16. *When ye fast, be not as the Hypocrites, of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast. Verily, I say unto you, they have their Reward.* ver. 17 *But thou, when thou fastest, anoint thine Head, and wash thy Face:* ver. 18. *That thou appear not unto Men to fast, but unto thy Father which is in Secret: And thy Father which seeth in Secret, shall reward thee openly.* And 'tis evident, that these Directions do concern Secret and Personal Fasting: For, besides that the Text speaks expresly of that which is done in Secret, and therefore is to be kept Secret, contrary to the Practice of the hypocritical Pharisees, who made it their Business to propale their secret Devotions, the outward Signs of Fasting are commended in the Case of publick Fasts Exod. xxxiii. 4. Jon. iii. 8. Joel ii. 15, 16, 17. In like Manner the Apostle Paul gives a Direction about this Duty, 1 Cor. vii. 5 *Defraud you not one the other, except it be with Consent for a Time, that ye may give your selves to Fasting and Prayer:* Where the Consent mentioned as necessary, determines the Fasting to be personal; forasmuch as, in the Case of publick Fasts that Matter is predetermined by a superior Authority; and in

the

the Case of Family Fasts, it follows of Course on the Appointment of such a Fast.

Secondly, 'Tis promised that the Saints shall perform this Duty, Zech. xii. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications.* ver. 12 *And the Land shall mourn, every Family apart — and their Wives apart.* Thus, in Virtue of the Grace of the Covenant, this Duty is made the Matter of a Promise, even as other Duties of holy Obedience are. Accordingly our Lord promis'd it, in the Case of his Disciples in particular, Mat. ix. 15. *The Days will come when the Bridegroom shall be taken from them, and then shall they fast;* to wit personally: For it was not the Neglect of the publick Fast appointed and stated in the Law Lev. xxiii 27 ---- 32, that they were taxed for; but the Neglect of personal Fasting, used by the Disciples of John, upon the Occasion of their Master, *The Friend of the Bridegroom,* his being taken from them; and also by the Pharisees, out of their superstitious and vain-glorious Disposition; Mat. ix. 14 with Luke xviii. 12.

Thirdly, It is recommended unto us by the Practice of the Saints mentioned in Scripture. It was as we have already seen, practised by David, a Man according to God's own Heart 2 Sam. xii. 16. Psal. xxxv. 13; by Daniel, a Man greatly beloved Dan. ix. 3. and x. 2, 3. and by the devout Centurion Acts x. 30: It was a frequent Exercise of Paul the laborious Apostle of the Gentiles 2 Cor. xi. 27. These all had the Seal of God's good Pleasure with their Work, set upon it, in the Communion with God, allow'd them therein. And 'tis our Duty to go forth

forth by the Footsteps of the Flock, following their approved Example.

Lastly, That occasional religious *Fasting* and *Humiliation*, is a Duty required in the Word of God; and to be performed by Societies in a publick Capacity, will not, I presume, be questioned. Now upon that Ground, the *Duty* of personal *Fasting* and *Humiliation*, may be thus evinced.

1 There is nothing in the *Nature* of religious *Fasting* and *Humiliation*, that of it self is publick, or necessarily requiring a *Plurality* of Persons to join therein. The *Preaching* of the Word, and *Celebration* of the *Sacraments*, do, in their own *Nature*, require *Society*; and therefore are not to be used by a single Person alone in his *Closet*. But it is not so in this Case. One may keep a *Fast* alone, as well as he may *pray*, *read* the *Scriptures*, and *sing Psalms*, alone. Now whatever Ordinances God hath appointed, and hath not tied to Societies or Assemblies, nor to any certain Set of Men, they are the *Duty* of every one in particular, who is capable to perform them.

2 The *Ground*, upon which the *Duty* of *Fasting* and *Humiliation* is bound on *Societies*, in a publick Capacity, takes Place in the Case of *particular Persons*, namely, That *extraordinary Duties* are called for on *extraordinary Emergents* and *Occasions*. If then a Church or Congregation is called to *Fasting* and *Humiliation*, on such Occasions in their Case; is not a particular Person called to the same, on such Occasions in his Case? If abounding Sin, or Judgments threatned or inflicted on a Land, require solemn publick *Fasting* and *Humiliation*; do not the same Things in the Case of a particular Person call for personal *Fasting* and *Humiliation*?

Surely,

Surely, every one ought to keep his own Vineyard, with the same Diligence; the publick Vineyard is to be kept: If one does not so, it will be Bitternes in the End *Cant. i. 6.*

3 Extraordinary Duties to be perform'd by a whole Nation, Church, or Congregation, cannot be soon overtaken; because all great Bodies are slow in their Motions: And sometimes the *Season* may be over, ere they can move thereto in a publick Capacity: Yea and oftentimes God is calling aloud, by his Providence, for *national* and *congregational* Fasting and Humiliation, when the Call is not heeded by them, on whom it is incumbent to appoint them. Now, what should particular Persons, discerning the Call of Providence, do in such Cases? Must they sit still, and not answer the Call as they *may*, because they cannot answer it as they *would*? Should they not rather keep *personal* and *family* *Fasts*, for these Causes, for which others either *can* not or *will* not keep *publick Fasts*; as in the Case of God's pleading with the Land of *Egypt*, *He that feared the Word of the Lord, amongst the Servants of Pharaoh, made his Servants and his Cattle flee into the Houses Exod. ix. 20*? When the *Jews* are dispersed, some of them in one Country, some in another, how shall the *Land mourn*? Must they wait, until they be gathered together? No: But the *Land* shall mourn, *Families* apart, and *particular* Persons apart: Even as when our Neighbour's House is on Fire, we do not tarry, until the whole Town or Neighbourhood be gathered; but immediately fall to Work, our selves, to do what lies in our Power for quenching the Flames.

And thus much shall suffice, to have spoken of the *divine Warrant* for this extraordinary Duty.

S E C T. II.

*Of a providential CALL to personal
Fasting and Humiliation.*

THE Case of the *Church*, the Case of a *Neighbour*, and one's own private Case, may, each of them *separately*, and much more all of them *conjointly*, found a providential *Call to personal Fasting and Humiliation*. The Prophet *Daniel* kept a personal *Fast* on the *Church's Account* Dan. ix. 2, 3; *David* on his *Neighbour's Account* Psal. xxxv. 13; and on his *own* 2 Sam. xii. 16.

Zion's Children should reckon her Interest theirs: And as *secret personal Fasting* for *publick Causes*, argues a truly *publick Spirit*; so 'tis highly commendable, and being rightly managed, is very acceptable in the Sight of God. Dan. ix. 20, 21.

The *Communion of Saints* is an Article of our *Creed*, and a most beneficial Thing in the *Practise* thereof. Considered only in these two Parts of it, namely, a *Communion of Burdens* Gal. vi. 2, and a *Communion of Prayers* James v. 16, 'tis one of the best Cordials the Travellers towards Zion have by the Way. For one to *love his Neighbour as himself*, whereof *secret Fasting* on his *Account* is a good Evidence, *Is more than all Whole burnt-offerings and Sacrifices* Mark xii. 33. And whether it do Goed to his *Neighbour*, or not, it will not fail, if rightly managed, to *return* with a plentiful Reward into *his own Bosom*, according to the *Psalmist's Experience*, Psal. xxxv. 13.

Of a providential Call, &c. 401

Howbeit, 'tis hardly to be expected, that one will be brought to the Practice of this Duty on the Account of others, till once he has been engag'd therein upon his own Account. But surely if Professors of Religion were more exercis'd about their own spiritual Case, this Duty of personal Fasting and Humiliation would not be so rare as it is. *Paul*, who had much of this Kind of Exercise *Acts xxiv. 16*, was in Fastings often *2 Cor xi. 27*, Kept under his Body, and brought it into Subjection *1 Cor ix. 27*.

Now *any* or *all* of these Cases call for this extraordinary Duty, in three Kinds of Events, other Circumstances agreeing, and pointing thereto in the Conduct of Providence.

Either 1. When there is any special Evil actually lying upon us, the Church, or our Neighbour in whom we have a special Concern; whether it be a sinful or a penal Evil. There are some Sins, that leave such Guilt on the Conscience, and such a Defilement on the Heart and Life, as call aloud for Fasting and Humiliation, in order to a Recovery from the dismal Effects thereof, *James iv. 8*. *Cleanse your Hands ye Sinners, purifie your Hearts ye Doubt-minded.* ver. 9 *Be afflicted, and mourn, and weep.* Accordingly, the *Israelites* gathered to *Mizpeh*, being sensible of the abominable *Idolatries* they had fallen into, *Fasted that Day, and said, we have sinned against the Lord* *1 Sam. vii. 6*.

In like Manner, when the Tokens of God's high Displeasure are gone out in affliction Providences, 'tis Time for us to roll our selves in the Dust; and so, to accommodate our Spirit and Way to the Dispensation, bumbling ourselves before him with Fasting. Thus *Nebemiah* found himself called to Fast-

ing, upon Information receiv'd. of the continu'd Ruins of *Jerusalem*, and the *Affliction* that the returned Captives were in, *Neh.* i. 3, 4; *David*, and those with him, upon the News of the *Defeat* of *Israel*, and the *Death* of *Saul* and *Jonathan* *2 Sam.* i. 12; and the People, upon the Consideration of the *Slaughter*, which the *Benjamites* had made among them *Judg.* xx. 26.

Or 2. When there is any special Stroke *threatened* and *impending*. Thus the Inhabitants of *Jerusalem*, being in imminent Danger from their Enemies, were providentially called to *Weeping* and *Mourning*, tho' they heeded it not *Isa.* xxii. 12, 13. But the *Ninevites* took such an Alarm, and comply'd with the Call of Providence, *Zon.* iii. 4 --- 9. So did *David*, when God struck his Child with *Sickness* *2 Sam.* xii. 15, 16. Yea and so did even *Abaz*, when he had heard *Elijah's* heavy Message against him and his House *1 Kings* xxi. 27. When the *Lion roars*, it becomes us to *fear*: When God's Hand is lifted up, and he appears to be about to strike, 'tis high Time for us to strip ourselves of our Ornaments, and to ly in Sackloth and Ashes.

Or else 3. When there is some special *Mercy* and Favour to be *desired* of the Lord; as was the *Return* of the *Babylonish* Captivity, for which *Daniel* kept his *Fast* *Dan.* ix. 1, 2, 3. Christians exercis'd unto Godliness, will rarely, if ever, want their particular *Suits*, and special Errands unto the Throne of Grace. The same God, who makes some Mercies fall into the *Lap* of others, without their being at much Pains about them, will give his own Children many a Errand unto *himself* for them, ere they obtain them: Because *they* must have them in the Way

Way of the *Covenant*; whereas they come to others, only in the Way of *common Providence*, in which a blasting *Curse* may come along with the *Mercy*.

To set this Matter in a yet clearer Light, we shall exemplifie these general Heads, in one's own *private Case*; and that, in several Instances, to be accommodate to the Case of the *Church*, and of our *Neighbour*, by these who are dispos'd, religiously to observe and consider the Dispensations of Providence. There is a Variety of these *particular Cases*, which, with agreeing *Circumstances* to be discern'd by each one for himself, call for *personal Fasting* and *Humiliation*. As

First, When thro' a long Tract of sinning and careless walking, the Case of one's Soul is left quite in *Disorder* and *Confusion*, Isa. xxxii. 11. *Tremble ye Women that are at ease: Be troubled ye careless Ones: Strip ye and make ye bare, and gird Sack-cloth upon your Loins.* Certainly the Voice of God unto such is, *Thus saith the Lord, consider your Ways* Hag. i. 5. Want of *Consideration* ruins many. They deal with their Souls, as some foolish Men do with their Estates, running on without *Consideration*, till they have run themselves aground. But these who adventure so to take a Time for *Sinning*, have need to take also a set Time for *Mourning*: For 'tis not to be expected, that Accounts which have been long running on, can be clear'd and adjusted with a Glance of one's Eye. O careless Sinner, consider how Matters stand betwixt God and you: Are you in any tolerable Case for the other World, for Death and Eternity? Are not Matters gone quite to wrack, with your Soul? Are you not pinning away in your Iniquity? Is not the State and Condition of your Soul, like that of the Slug-

gard's Vineyard, that was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone-wall thereof was broken down? Prov. xxiv. 31: O set about personal Fasting and Humiliation. Ordinary Pains will not serve to recover the long neglected Garden: It must be trencht, digg'd deep. A little may help the Case, that's timely seen to: But all this will be little enough for thine, which hath lain so long neglected.

Secondly, When one is, under *Convictions*, entertaining some Thoughts to reform. On such an Occasion was that Fast kept Neb. ix. 1, 2, and had very good Effects ver 38, Chap. x. 1, 28, 29. This Method is, in such a Case, a proper Means to bring Men to a Point in the Matter, and to fix their Resolutions otherwise ready to prove abortive. Some have *Convictions*, which, at Times, coming and passing away, like a Stitch in one's Side, set them now and then to their Prayers; but never prevail to bring them to a settled Course of Reformation of Life: Their Disease is too inveterate, to be so easily carry'd off. But were they so wise, as to make these *Convictions* a Matter of solemn Seriousness, setting some Time apart on that Occasion for personal Fasting and Humiliation, they might, through the Divine Blessing, turn to a good Account, for the Interest of their Souls.

Thirdly, When the Conscience is defiled with the Guilt of some atrocious Sin. Doth national Guilt of that Kind, require national Fasting? And doth not personal Guilt of the same Kind, require personal Fasting? Yea, sure, God calls Men, in that Case, to be afflicted, and mourn, and weep Jam. iv. 8, 9 Strong Diseases require strong Remedies; and Conscience-washing Guilt, deep Humiliation, as in

in David's Case Psal. li, and Peter's Matth. xxvi. 75. This Kind of Guilt, deeply wounding and stinging the Soul, defiling and wasting the Conscience, may be without any scandalous Enormities of Life, appearing to the View of the World. God is Witness to *secret* Sins, even to the Sins of the Heart : And Men of tender Consciences, will be sick at the Heart, with such Sins as are hid from all the World, and will never move others.

Fourthly, When one would fain get over a Snare, he is often caught in ; and have Victory over a Lust, that hath often mastered him. There are not a few, who have many good Things about them, yet lack ONE Thing : And that one Thing is like to part between Heaven and them ; marring all their good Things, both by Way of Evidence and of Efficacy. Mark x. 21. They know, that 'tis wrong ; they often resolve to amend ; and they would fain get above it : But whenever a new Temptation comes, Satan attacking them on the weak Side, down go all their Resolutions, like a bowing high Wall, whose breaking cometh suddenly at an Instant ; and they are hard and fast in the Snare again. O consider, that this Kind goeth not out, but by Prayer and Fasting Matth. xvii. 21. Set therefore some Time apart for personal Fasting and Humiliation, on the Account of that very Thing, that you may wrestle with God in Prayer, anent it : And use this Method Time after Time, until you prevail against it. Else that one Thing may ruine you : And you will be condemned for it, not because you could not help it, but because you would not use the Means appointed of God for Relief in that Case.

Fifthly, When one is under a dead Desertion ; in which Case the Lord is departed, the wonted

Influences from Heaven are with-held, but, the Wound not smarting, by Reason of spiritual Deadness, the Party is not much moved therewith. This was the Case of the Spouse Cant. iii. 1 *By Night on my Bed I sought him whom my Soul loveth : I sought him, but I found him not.* And for a Recovery from it, she made some extraordinary Efforts in the Way of Duty ver 2, 3, 4. The same appears to be the Case of many, with whom some Time a Day it was better than now. God hides his Face from them : Their Incomes from Heaven are rare and scanty, in Comparison of what they have formerly been : They are sighing, and going backward. Tho' they go the Round of ordinary religious Exercises still ; yet 'tis long since they had a Token from the Beloved, Access to, or Communion with God in them. O fast and pray for a Recovery, as did Israel when, after they had been long deserted, and very little affected with it, they began at length to lament after the Lord 1 Sam. vii. 3, 6. It requires much, in the Way of ordinary Means, for to go to the Ground of such a Case, wherein by much Slothfulness the Building hath decayed, and through Idleness of the Hands the House droppeth through. Tho' true Grace can never be totally lost : Yet it may be brought to such a very low Pass, that, as some Scholars, for retrieving the Loss sustained thro' long Absence from the School, must begin anew again ; so some Christians, in order to their Recovery, must be carry'd through the several Steps of Conversion again, as we may learn from our Saviour's Words to Peter, with Relation to his Fall, Luke xxii. 32 *I have prayed for thee, that thy Faith fail not, and when thou art converted strengthen thy Brethren.*

Sixtly, When one is under a felt and smarting Deser-tion, Isa. xlix. 14 Zion said, *The Lord hath for-jaken me, and my Lord hath forgotten me.* This is a more hopeful Case than the former: Howbeit it goes to the Quick, Prov. xviii. 14 *The Spirit of Man will sustain his Infir-mity, but a wounded Spirit who can bear?* There are many bitter Ingredi-ents in it, which make it a sorrowful Case, exqui-sitely painful to the Soul, like that of a Woman for-saken, and grieved in Spirit, even a Wife of Youth Isa. liv. 6. To one thus deserted, Wrath appears in the Face of God, and imprest on every Dispensa-tion Psal. lxxxviii. 7, 8: To his Sense and Feeling, his Prayer is shut out Lam. iii. 8; and Flashes of Hell come into his Soul Psal. lxxxviii. 15, 16. Un-der the Pressure hereof, some very grave and solid Persons have not been able to contain themselves, Job xxx. 28 *I went mourning without the Sun, I stood up and I cried in the Congregation.* This smart-ing Deser-tion in greater or lesser Measure, has often been the fearful Outgoing from the dead Deser-tion, as it was in the Experience of the Spouse Cant. v. 3—7. And 'tis a loud Call to personal Fasting and Humiliation, Matth. ix. 15 *When the Bridegroom shall be taken from them, then shall they fast.*

Seventhly, When one is pressed with some out-ward Affliction, whether in his Body, Relations, Name, Substance, or otherwise. In such a Case, Job rent his Mantle, and shaved his Head, and fell down upon the Ground, and worshipped Job i. 20; and David's Knees were weak through Fasting Psal. cix. 24. A Time of Affliction is a special Season for Fasting and Prayer. The Lord often lays Affliction on his People, on Purpose to awaken them to their

Duty, and as it were to necessitate them to it: Even as *Abdalom*, who, having in vain sent once and again for *Zoab*, obliged him at length to come unto him, by causing set his Corn Field on Fire. This is the Way to get Affliction *sanc*tified**, and in due Time removed, *Jam. iv. 10* *Humble your selves in the Sight of the Lord, and he shall lift you up.* We ought therefore to take heed, that we be not of those; who *cry not when he bindeth them*; but that in this Case we do as *Benhadad's Servants*, who, upon a signal Defeat of his Army, *Put Sack-cloth on their Loins, and Ropes on their Heads, and went out*, as humble Supplicants, to the King of *Israel*, who had smote them *1 Kings xx. 31.*

Eightly, When, by the Aspect of Providence, one is threatned with some such *Affliction*. 'Tis an ungracious Hardness, not to be affected when the Lord is lifting up his Hand against us. He was a Man of an excellent Spirit, who said, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments Psal. cxix. 120.* Tho' he was an Hero that feared the Face of no *Man*, he laid aside that Bravery of Spirit when he had to do with his *God*. Wherefore, when the Lord was threatening the Removal of a *Child* of his by *Death*, tho' the continuing of that *Child* in *Life* would have been a lasting Memorial of his Reproach, yet the Impression of the Lord's Anger on that threatening Dispensation moved him to betake himself to *personal Fasting and Humiliation before the Lord, for the Life of that Child. 2 Sam. xii. 16, 22.*

Ninithly, When one would have *Light and Direction*, in some particular Matter of special Weight. 'Tis much to be lamented, that Men professing the Belief

Belief of a Divine Providence in human Affairs, should, in Confidence of their own Wisdom, take the Weight of their Matters on *themselves*, without acknowledging God in them; aiming only to please themselves *therein*, and not their God, as if their *Fancy, Conveniency, or Advantage*, and not their *Conscience*, were concerned in their *Determinations and Resolves*. Hence it is, that wise Men are often left to signal Blunders in Conduct, and feel Marks of God's Indignation justly imprest on their rash Determinations. Thus *Joshua* and the *Princes of Israel*, in the Matter of the *League* with the *Gibeonites*, finding no Need of the Exercise of their *Faith*, but of their *Wit*, vainly imagining they could see well enough with their *own Eyes*, *Took of their Victuals*, and *asked not Counsel at the Mouth of the Lord*, and were egregiously over-reach'd by them, as they saw afterward, when it was too late, *Josh.* ix. 14, 22.

We have a Divine *Command and Promise*, extending to our *temporal*, as well as to our *spiritual Concerns*; and very suitable to the necessary *Dependence* we have on God in *all Things*, as Creatures on their Creator, *Prov.* iii. 5 *Lean not unto thine own Understanding*. ver. 6 *In ALL thy Ways acknowledge him, and he shall DIRECT thy Paths*. We ought therefore, in *all our Matters*, to eye him as our *Director*; and steer our whole Course, as he directs by his *Word and Providence*. Since he hath said, *I will teach thee in the Way which thou shalt go, I will guide thee with mine Eye* *Psal.* xxxii. 8; 'tis unquestionably our Duty, to set the Lord always before us *Psal.* xvi. 8; to regulate our *Acting*, and ceasing from *Action*, by the Divine Direction, even as the *Israelites* in the *Wilderness*, removed and rested, just

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just as the Pillar of Cloud and Fire, removed or rested before them Num. ix. 15—23.

Sometimes indeed an Affair may be in such a Situation, as allows not an Opportunity of making an Address unto God, for *Light* in it, by *solemn Prayer*: But we are never so circumstanced, but we have Access to *lift up* our Eyes to the *holy Oracle*, in a devout *Ejasulation*; as *Nehemiah* did in such a Situation *Neb.* ii. 4, 5. And there is a *Promise* relative to *that Case*, which has been often verified, in the comfortable Experience of the Saints taking that Method to obtain the Divine Direction; *Prov.* iv. 12 *When thou RUNNEST, thou shalt not stumble*. But Christians should accustom themselves, to lay their Matters before the Lord, in *solemn Prayer*, for *Light* and *Direction* therein, as far as *Circumstances* do permit. So did *Abraham's* pious Servant, with the Affair his Master had committed to him, *Gen.* xxiv. 12, 13, 14: And accordingly he had a pleasurable Experience of the Accomplishment of the *Promise* relative to *that Case*, *Prov.* iv. 12 *When thou GOEST, thy Steps shall not be straitned*. And where they are to be determined in a Matter of *special Weight*, such as the Change of their Lot, the Choice of an Employment, some momentuous Undertaking, or any the like Occurrences in Life, whereof serious Christians will find not a few, allowing them Time and Opportunity to deliberate on them; *that* is a special Occasion for extraordinary *Prayer* with *Fasting*, for *Light* from the Lord *the Father of Lights*, to discover what is their *Duty* therein, and what *he* is *calling* them to in the Matter. So the Captives returning from *Babylon* with *Ezra*, kept a *Fast* at the River *Abava*, to seek of *God a right Way* *Ezra* viii. 21.

Tentbly,

Tenthly, When Duty being cleared in a Matter of special Weight, it comes to the setting to; in which Event one needs the Presence of God with him therein, the Divine Blessing upon it, and Success in it. Thus *Esther* being to go in unto the King, to make Request for her People, there was solemn Fasting; on that Occasion, used by her and the Jews in *Shushan* Esth. iv. 16. And *Barnabas* and *Saul* being called of God unto a special Work, were not sent away to it, but after Fasting and Prayer Acts xiii. 2, 3. We need not only Light from the Lord, to discover unto us our Duty in particular Cases; but that being obtained, we need also his Presence to go along with us in the Thing, that we may be enabled rightly to make our Way, which he bids us go. Therefore said *Moses* Exod. xxxiii. 15 If thy Presence go not with me, carry us not up hence. Sin hath defiled every Thing to us: And however promising any worldly State, Condition, or Thing whatsoever, may appear in our Eyes; yet if we have not the Presence of God in it, and his Blessing upon it, to purify it unto us, we'll be myr'd in it, and find a Snare and a Trap, if not a Curse, therein, to us.

Eleventhly, When one, having some unordinary Difficulty to encounter, is in Hazard of being ensnared either into Sin or Danger. On such an Occasion was the forementioned Fast at *Shushan*, kept; *Esther* jeopardizing her Life, in going in unto the King in the Inner-Court, not called by him Esth. iv. 11, 16. The Ship has need to be well balasted, that sails while the Wind blows high: And in a difficult and ensnaring Time, there's need of Fasting and Prayer for Heaven's Safe-conduct thro' it. Men's

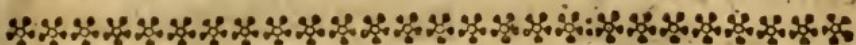
Men's trusting to themselves in such a Case, can-
not miss of betraying them into Snares.

Lastly, When one hath in View some special
Solemn Approach unto God; in which Case a spe-
cial *Preparation* is requisite. Thus *Jacob* called his
Family to such *Preparation*, in the Exercise of *Re-
pentance*, in order to their appearing before the
Lord at *Bethel* Gen. xxxv. 2, 3. The *Israelites*
were called to the same, in order to the awful So-
lemnity of the giving of the Law on Mount *Sinai*
Exod. xix. 10, 11, 15. And 'tis observable, that,
whereas the *Feast of Tabernacles* was the most joyful
of all the *Feasts* the *Jews* had throughout the
Year, a solemn *Fast* was appointed of God to be
observed always before it, four free Days only in-
terveening, Lev. xxiii. 27, 34. For, in the Method
of Grace, none stand so fair for a *lifting up*, as
these who are most deeply *bumbled* Isa. xl. 4. Luke
xviii. 14. Jam. iv. 10. Wherefore, 'tis a laudable
Practice of our Church, that Congregations keep a
congregational *Fast*, before the Celebration of the
Feast of the *Sacrament* of the Lord's Supper,
among them, in order to their *Preparation* for a so-
lemn *Approach* unto God in that holy *Ordinance*.
And, for the same Reason, *secret Fasting* by parti-
cular Persons apart, and *private Fasting* by Families
apart, especially such as have not Access to join in
the *publick Fast*, would be very seasonable on such
an Occasion. And if these *secret* and *private Fasts*
could more generally obtain, and get Place, in Con-
gregations, some little Time before the *Communion-
work* did begin; it would be a Token for Good,
and might prove like the *Noise* and *Shaking* among
the *dry Bones*, that ushered in the *Breathing* on the

Slain,

Stain, and the causing them to stand up upon their Feet, Ezek. xxxvii. 7, 10.

These Things duly considered, each Christian may be in case to judge for himself, when it is, that he is under a providential Call to personal Fasting and Humiliation.



S E C T. III.

DIRECTIONS anent personal Fasting and Humiliation.

HAVING seen the Divine Warrant for personal Fasting and Humiliation, and considered the Nature of a providential Call to that extraordinary Duty, it remains to offer some Advices or Directions for the profitable managing of it in Practice.

D I R E C T I O N I.

When you find, that the Lord is calling you to this Duty, prudently make Choice of a fit Time and Place for it beforehand, wherein you may have Access to go about it without Distraction. And carefully dispose of your ordinary Affairs, before that Time, so as you may have no Let nor Hinderance from that Part, which you can prevent. Works of Necessity and Mercy, which are lawfully done on the Lord's Day, are much more so in this Case, wherein the Duty waits not on the Time, but the Time on the Duty. Yea, in case something of worldly Business, which

which you could not foresee nor prevent, do fall out in the Time of your *Fast*, and cannot be deferred or put off without some *notable Inconveniency*; you may, without Scruple, dispatch it: For the *Time* is not *holy*. But in that Case, labour that, if possible, your Work be not thereby mar'd; and carefully keep up your Frame of Spirit for the *Duty* you are engaged in. But Christian Prudence to weigh Circumstances, for which you are to look up unto the Lord, is necessary to determine herein, according to the general Rules of the Word, *Matth.* xii. 3—7.

As for such as are not Masters of their *Time*, which is the Case of *Servants*, they cannot lawfully dispose of their *Time* at their own Hand, even for *this Duty*: For our God *hates Robbery for Burnt-offering* Isa. lxi. 8. But then they may endeavour to procure the necessary *Time*, at the Hand of their Masters; to whom, if they be godly and serious, they may modestly hint their Design; pitching on a *Time* with so much Discretion, as that their Good may not be evil spoken of. And if any be so unmindful of their *Master* which is in *Heaven*, as to refuse such a discreet Desire; yet let not the Party by any Means think, that the *sacred Nature* of the *Thing* he has in view, gives him a Power to rob his Master of so much of his *Time*: For Men can offer *nothing* to God, with a good Conscience, but what is *their own*; and Exercises of *Devotion* are so far from slacking the Tie or *moral Duty* to our Neighbour, that they are nothing but an *outward Form* of *Devotion*, unacceptable to God, so far as they do not influence the Party to a careful and religious Observance of the Duties of *Morality*, such as *Judgment or Justice, Mercy, and Faith or Faith-*

Faithfulness *Matth.* xxiii. 23. Neither yet let him imagine, on the other Hand, that he is *then* no farther concerned to look after that extraordinary Duty : For no Reason can be assign'd, why one ought not to be willing to be at as much Pains or Expence, for procuring to himself an Opportunity of Communion with God in that Duty, as he'll be, or an Opportunity of attending some worldly Business of his own, placing another in his room. But if none of these can effectuate it ; then, tho' the *Day* or Time of *Labouring* is the *Master's*, yet the *Night* or Time of *Resting* is the *Servants* ; let him give unto God what he *has*, and it shall be accepted thro' Christ. But, excepting the Case of a providential Necessity obliging one to take the *Night* for this Exercise, the *Day* is, generally speaking, the most proper Time for it, beginning the Exercise in the *Morning*.

D I R E C T. II.

Make some *Preparation* for it, the *Night* before, turning your Thoughts towards the Exercise you have in view, considering of it, and avoiding every Thing that hath a Tendency to disfit or indispose for it. Shun carnal Mirth, and sensual Delights : Sup sparingly ; to eat the more, that one is to *fast* religiously after, is to mock God, and cheat one's self. In the Intervals of Sleep, take heed that your Thoughts be not *vain*, and much more that they be not *vile* ; but that they be such as tend to fit you for the extraordinary Duty in view.

D I R E C T. III.

Rise early in the *Morning*; even sooner than ordinary, unless by Reason of bodily Weakness, that would tend to disfit you for the Work: For then you are called, in a special Manner, to watch unto *Prayer* Eph. vi. 18. *Sleep* is a fleshly Comfort, which, howbeit it is necessary, yet one is in this Case called to be sparing of. Therefore the *Priests* were bid by all *Night* in *Sackcloth* Joel i. 13, and 'tis recorded of *Ahab*, that he in his Fast lay so 1 Kings. xxi. 27. A proper Means to make one sleep sparingly.

D I R E C T. IV.

As soon as you *awake* in the *Morning*, let *holy Thoughts* with a View to your Work, immediately have Access into your Heart. And beware that carnal or worldly Thoughts get not the Start of them: For if you allow that, they'll be to your Soul like Water poured upon Fire-wood, that makes it hard to kindle. Surely, if one is at any Time to follow the Example of the Psalmist *David Psal. cxxxix. 18 When I wake, I am still with thee*, he is to do it at such a Time.

D I R E C T. V.

Let your *ordinary Duties of Prayer and Reading of the Word*, be first of all performed: For *extra-ordinary Duties* are not to justle out the *ordinary*, but to be superadded unto them. And in such *Prayer*, beg of God *Grace* to enable you for the Work

Work before you, according to his Promise. Yea it may be very expedient, that thereafter you go unto God again by Prayer, particularly and purposedly for his Grace, to enable you unto the Duty now come to the setting to. And forasmuch as our corrupt Hearts are, upon a near View of a difficult and laborious holy Exercise, very apt to wax faint, and our Hands to hang down; albeit the Way of the Lord is declared to be Strength to the Upright Prov. x. 29: Do you therefore, by all Means, study to exercise Faith; and labour to believe steadfastly, that his Grace shall be sufficient for you, to the making of his Toke easy, and his Burden light unto you. 2 Cor. xii. 9. with Matth. xi. 30. For no Man shall ever be able to perform a Duty acceptably unto God, without a believing Persuasion, in greater or lesser Measure, of an Allowance made him of Grace sufficient for an acceptable Performance of it 2 Cor. iii. 4, 5. Philip. ii. 12, 13. One will otherwise be but a wicked and slothful Servant, as our Saviour teacheth Matth. xxv. 24, 25, 26.

DIREC^T. VI.

After Prayer in Faith, for the Aid of Divine Grace, as in the preceeding Direction, begin the Work with a solemn Review of your Sins, in deep Meditation, and serious Communing with your own Heart, thereupon; applying your self to think of them, in such Manner as you think of your Affairs, when considering how to manage them in Cases of Difficulty. GOD calls for this at your Hand, Hag. i. 5 *Thus saith the Lord of Hosts, Consider your Ways.* Lam. iii. 40 *Let us search and try our Ways, and turn again to the Lord.* It is recommended unto us, by the Practice of the

Saints, *Psal.* lxxvii. 6 *I communed with mine Heart,*
and my Spirit made diligent Search. And cxix. 59.
I thought on my Ways, and turned my Feet unto thy
Testimonies. The Nature of a religious Fast re-
 quires it : For, how can the deep Humiliation there-
 in to be aim'd at, be otherwise obtain'd ? Or what
 Way else can one be fitted to make a Confession
 suitable to such an Occasion ? 'Tis observable, that
 in the Fast mentioned *Neb.* ix, the reading of the
Law went before the making of the *Confession*. ver.
 3 : So the first Work was to set the Looking-glass
 before their Eyes, that therein every one might see
 his foul Face. And the Direction given to fallen
Israel, in order to a Recovery *Hos.* xiv. 2 *Take*
with you Words, and say &c. doth plainly bear,
 that there should, in that Case, be solemn serious
Thinking before solemn *Prayer.*

Now to assist you in the Practice of this Part of
 your Work, the following *Advices* are offered.

FIRST, Read some pertinent Passage of holy
 Scripture ; and that with Application, as reading
 your own Heart and Life therein. Such are these
 Passages, which contain Discoveries and Confession
 of Sin, as *Isa.* lix ; or Lists of Sins, or of several
 Sorts of Sinners, as *Rom.* i. 29—32. 2 *Cor.* vi. 9,
 10. *Gal.* v. 19, 20, 21. 2 *Tim.* iii. 1—5. *Rev.* xxi. 8.
 Particularly, I recommend for this Purpose *Ezra*
 ix. *Neb.* ix. *Dan.* ix. Of these, or other Scriptures
 of the like Nature, you may read such as you shall
 judge meet.

SECONDLY, It will be expedient and useful, in
 this Case, to read also the *Larger Catechism* on the
Ten Commands, in the *Answers* to the *Questions*,
What is required? And *what is forbidden?* and
 especially the latter. For by reading thereof with

Application to your self, you will find out your *Guiltiness* in many Points, which perhaps would not otherwise come into your Mind.

THIRDLY, This done, apply your self to *think* of your Sins, in order to your getting a broad and *bumbling* View of your *sinful* and *wretched* Case. And for your Help herein, I suggest to you these Things following.

First, You may *compose* your self, what Way you find, by Experience, to be best for keeping the Mind *fixed*. 'Tis a Piece of Christian Prudence in this Case, to dispose of every Thing so, as you may the more readily reach that End, and block up the Avenues, by which *impertinent* Thoughts may make their Entrance. As (1) Because the *Eyes* often betray the Heart, through a Variety of Objects, which present themselves to one's View in the *Light*: If you are in a House, you may darken it by stopping the Light; if in the Fields, you may lie down on your Face, and close your Eyes. (2) If you can, by no Means keep your Heart at *simple* Thinking, you may *speak* to your self with a low Voice, that *Words* may help to fix the Mind unto the Thing. These are only prudential Advices, which they that need may use, they that need not may let alone.

Secondly, It will be very profitable to observe some *Method* and *Order*, in thinking of your Sins. A *confused* and *ineterminate* Manner of Thinking of our Sins, doth, in several Respects, fall short of an *orderly* Thought about them. 'Tis true, when the Spirit of the Lord is carrying on a special Work of *Conviction* in the Heart of a Sinner, the Man's Sins will of Course be readily laid to Hand, and set in order before his *Eyes* Psal. l. 21. But it is

another Case, where one is searching out his Sins, with an ordinary Assistance of the Spirit : Herein, these do not duly consult their own Interest, who refuse the Help of *Method* in the Search.

And there is a twofold *Method* or *Order*, which may be helpful to you therein ; to wit, the *Order of the Time of Life*, and the *Order of the Ten Commandments*. Both these are natural, and easy to the meanest Capacity.

Thinking on your Sins in the *Order of the Time of your Life*, you will thereby get a *general View* of your own Sinfulness, and that throughout your *whole Life*. And in *this Method*,

First, You are to consider the *Sin of your Nature*. You are to look unto the Rock whence ye are hewn, and to the Hole of the Pit whence ye are digged Isa. li. 1. Think what a sinful Lump thou wast in thy Conception and Birth, *Shapen in Iniquity*, conceived in *Sin* Psal. li. 5. How thou camest into the World, with Cords of *Guilt* wreathed about thy Neck, binding thee over to *Wrath* under the *Curse*; stript naked of *original Righteousness*; thy whole *Nature corrupted*, being the very Reverse of the holy *Nature of GOD*; thy *Soul* in all its Faculties quite perverted, ready to discover with the first Occasion, its *wrong Set*, namely, a *Propensity to Evil*, and an *Aversion to Good*; and thy *Body* in all its Members *sinful Flesh*. In Consideration whereof thou mayest well say, with Admiration of the Divine Patience, *O why did the Knees prevent me ! Or why the Breasts that I should suck !*

Secondly, Then turn your Thoughts to the *Sins of your Childhood*. Solomon in his Penitentials tells us, that *Childhood and Youth are Vanity* Eccles. xi. i.e. Truly, the Sins of that early Period of our *Life*,

are not to be remembred to be *laught at*, but mourned over; and so they will be, by true Penitents: For they are the early Sproutings and Buds of corrupt Nature, that might have been fatal to us, ere we had gone further; Behold, how in that Period thou hast spoken and done evil Things as thou couldst. Tis likely, that many of these Things are forgotten: But yet you may still search out as many of them, as may be Matter of deep Humiliation unto you before the Lord. There may be *Sins* of *Childhood*, that will make a bleeding Wound in a gracious Heart, on every Remembrance thereof, even unto the dying Day!

Thirdly, Then take a view of the *Sins* of your Youth. Job got a moving View of his, when he was come to a good Age, Job xiii. 26 *Thou writeſt bitter Things against me, and makeſt me to poffeſſ the Iniquities of my Youth.* David's Heart bleeds at the Remembrance of his, crying unto God, *Re-member not the Sins of my Youth Psal. xxv. 7.* Youth is vain, rash, and inconsiderate; and therefore a dangerous Period of Life, precipitating some into such Steps as make them to halt all their Life after, proving fatal to many, and laying-up Matter of Repentance to all. And if the Follies of it be not timely repented of and mourned over, by the Sinner, they shall ly down with him in the Dust Job xx. 11, and present themselves again in full Tale, when for all these God will bring him into Judgment Eccles. xi. 9. Therefore do you take a mourntul View of them, and judge your selves, in Time.

Fourthly, If you are come to middle Age, proceed to the searching out of the *Sins* of that Period of your Life. In it you cannot miss of Matter of deep Humiliation; for *Man at his best Estate is al-*

together Vanity Plat. xxxix. 5. Every Period of Life is attended with its proper Snares and Temptations. And he who, right or wrong, hath made his Way thro' these of Youth, doth but enter into a new Throng of Temptations of another Kind, while he enters on the next Stage of Life: In the which Men often, ere they are aware, Pierce themselves through with many Sorrows, lose themselves in a Cloud of Cares and Business, and Troubled about many Things, forget the one Thing needful.

Lastly, If you are advanced into old Age, go forward and view your Sins in that Period. Whatever Infirmities do attend it, the Sins of it must be searcht out and repented of, too: For it will not excuse a Man, before a holy God, that he is an aged Sinner. The Corruption of Nature, the longer it hath kept its Ground, is the more hateful, and will be the more bumbling to a gracious Soul.

Thus you'll have your whole Life before you, in Parcels. And that you may with the greater Distinctness, review any Period thereof, which you haye fully past, or of which you have past a great Part; you may distinguish the same into lesser Periods, according to the more notable Events, Turns, or Changes that were in it, and review them separately; as, for Instance, The Time before you went to School, by its self, the Time of your being at it, by its self; and so in other Cases.

But for a more full and particular View of your Sins, do you proceed in the Order of the Ten Commandments. The holy Law, considered in its Spirituality and vast Extent, is the proper Means for sound Conviction: 'Tis the Sinner's Looking glass, whereby to discern the vast Multitude of his Spots and Desilements, in Order to his Humiliation.

Rom.

Rom. vii. 7 *I had not known Sin, but by the Law: For I had not known Lust, except the Law had said, thou shalt not covet.* Wherefore, by no Means neglect in this Review, to go thro' the *Ten Commandments:* And pause upon every one of them, considering the Duties required therein, and wherein you have been guilty by *Omission* of them; and the Sins forbidden therein, and wherein you have been guilty by *Commission* of them; guilty in both Kinds, in *Thought, Word, and Deed.* This would be a proper Means, to shew you the *Multitude* of your Transgressions.

But to proceed in both the *one* and the *other* Order jointly, namely, by reviewing each *Period* of your *Life* separately, in the *Order* of the *Ten Commandments*, would, thro' the Divine Blessing, be of the most *singular Use*, for reaching the most *bumbling View* of your *whole Life.*

Thus far of the *second Thing* suggested for your Help to *think* of your *Sins*, in order to a *bumbling View* of your *Case.* And for your further Help therein,

Thirdly, Be sure that in a *special Manner* you set before your Eyes the *signal Miscarriages* of your *Life*, these Sins that have *wounded* your *Conscience deepest.* I doubt there are but few, if any, of a tender *Conscience*, who see not some such Blots in their *Escutcheon*; some remarkable *Trespasses* in *Heart or Life*, that are ready to gall them on every *Remembrance*; tho' perhaps known unto none but *God and themselves.* Good *Eli* had such a *Blot* on him, pointed out to him under the Name of *The Iniquity which he knoweth* 1 Sam. iii. 13. And the best of the *Saints* mentioned in *Scripture*, had something of that Nature to humble them. Now

as ever you would be duly *humbled* in your Exercise of personal *Fasting*, let these, in your Review of your Sins, be brought forth by *Head-mark*, and set before you in the Sight of a holy God; and that, although they be freely *pardon*ed unto you long ago: For the View of these is most likely to affect you; and *pardon*ed Sins, inasmuch as they are *pardon*ed, are *humbling* in the Remembrance of them *Luke* vii. 37, 38, 47, as *Paul's* *pardon*ed *Blasphemy* and *Persecution* were to him *1 Tim.* i. 13.

Fourthly, In thinking on your Sins, take along with you the *Aggravations* of them: Represent to your self the infinite *Majesty* of *God*, against whom you have sinned; And as ever you would be duly humbled, entertain high and elevated Thoughts of the *Lord* our *Lawgiver*. This will make you to say with *David* *Psal.* li. 4 *Against THEE, THEE only have I sinned, and done this Evil in thy Sight;* understanding by your own Experience what he meant thereby. In your *Meditation*, set *God's Way* of *Dealing* with you, all along from your very *Birth*, over against *your Way* of *Dealing* with him: So shall *Conviction* be brought home on your *Conscience*, with a peculiar *Edge*; while, considering the *Mercies* he hath heapt on you, the *Light* and *Warnings* he hath afforded you, your *Guilt* will appear of a *deepest Dye*.

Fifthly, Having thus seen your extreme *Sinfulness*, consider in the next Place the just *Demerit* of your Sin, even *God's Wrath* and *Curse* both in *this Life* and that which is to *come*: For because of these *Things* cometh the *Wrath* of *God* upon the *Children of Disobedience* *Eph. v. 6.* The *Law* is a *Locking-glass* for *Sinners*, not only in its *Commands*, but also in its *Threatnings* and *Curse*; shewing unto all their

cursed State by Nature, to Unbelievers what they are actually lying under for their Sins, and to Believers what theirs do deserve. And therefore, after you have, as before directed, gone thro' all the Ten Commandments, for your Conviction and Humiliation; do you for your further Humiliation, set your Eyes upon the Threatnings and Curse of that holy Law as a Covenant of Works; and see therein your just Deserving, so as That God may be justified when he speaketh against you, and clear when he judgeth Psal. li. 4. And think with thy self, how thou should'st, without Peradventure, eternally perish under his Wrath, if he should proceed against thee according to the Law and Justice; as he hath actually proceeded against many, for these very Sins wherewith thou art chargeable.

Sixthly, In this Review of your Sins, endeavour all along, that your Eye may affect your Heart. In vain will you rake into that Dunghill, if suitable Affections or Emotions of Heart be not thereby excited in you. And these suitable Affections are,

(1) Hatred, Detestation, and Abhorrence of Sin Psal. cxix. 128. Rom. xii. 9. Wherefore, pull the Mask from off it, remove the Paint and Varnish that has been laid over it, that you may see it in its native Deformity; and look on it, until your Stomach turn on the sometimes sweet Morsel.

(2) Grief and Sorrow of Heart for it Psal. xxxviii. 18. Let your Heart be rent, in Consideration of the Offence thereby given to a gracious God, its Contrariety to his holy Nature and Will, its dishonouring of his Son who gave himself a Sacrifice for Sin, and grieving of his Spirit who sanctifies us.

(3) Holy Shame upon the Account of it Jer. xxxi. 19. Behold it as a filthy Thing, the very Reverse

of the *Beauty* of Holiness, the *Holiness* of GOD ex-
prest in his Law ; and be confounded at the Sight.
Behold it as a base *Requital* of Divine Favours, and
blush before him. (4) *Self loathing* Ezek. xxxvi. 31.
Pursue the Thought of the *Filthiness* of your Sin,
till you lothe your self in your own Sight, as ren-
dered *unclean* all over, by *Abominations* of *Heart*
and *Life*. (5) A *Longing* to be *rid* of Sin, the
Guilt, *Defilement*, *Prevailing*, and *Indwelling* of it.
Dwell on the Thought of your *Sinfulness*, till your
Heart pained and *burdened* therewith groan out
longing Desires of *Deliverance*, as Rom. vii. 24 Q
wretched Man that I am, who shall deliver me from
the Body of this Death! Who will draw this *Dag-*
ger out of my Bowels! This *Sting* out of my *Con-*
science! This *Poyson* out of my *Flesh*! Who will
take this *Load* off my *Back*!

All this would be no more than *necessary Humilia-*
tion. For it will be the Lot of every Sinner,
either in *Time* or in *Eternity*, to be like the Fish,
that's *boil'd* in the Water which it sometime a Day
swim'd in. But, *blessed are ye that weep now*
Luke vi. 21. Wo unto you that laugh now: For ye
SHALL mourn and weep ver. 25.

LASTLY, It will be very necessary, that the whole
of this Work be mixed with devout *Ejaculations*.
For, be sure, Satan will be at your Right-hand, to
resist you, and to mar your Work : Your Heart
will be ready to misgive you in it, to stop, and turn
aside : Therefore *press* forward in it, *lifting* your
Eyes, every now and then, to the *Lord* for *Help*.

With this *Review* of your own Sins, let a View
of the *publick Sins* of the Church and Land where-
in you live, be joined ; using the same *Helps*, as
in

in your own particular Case, which need not be here repeated.

And in Relation to this, I subjoin only three Advices.

First, Begin always with your own Sins; even tho' the principal Cause of your Fast be the State of the Church or Land. This has been the Manner of the Saints, Isa. vi. 5 *Then said I, wo is me, for I am undone, because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips.* Dan. ix. 20 *And whiles I was speaking, and praying, and confessing my Sin, and the Sin of my PEOPLE Israel.* The Reason hereof is manifest: For one will never be duly humbled for the Sins of others, who is not in the first Place so humbled for his own.

Secondly, Represent publick Sins to yourself, under such Notions as may tend to excite suitable Affections and Emotions of Heart in you. Look on them as they are dishonouring to our gracious God, wounding or ruining to the Souls of Men, disgraceful to our holy Christian Profession, and provoking God to Wrath against the Land. Hate and loathe them, be ashamed of them, and mourn over them, on these Accounts; and long for the Day of purging them away.

Lastly, See your own sinful Part in them, by all Means. Bring them home to your own Conscience, before the Lord: Search out, and see, what of the Guilt thereof you are, either directly or indirectly, chargeable with, in his Sight; and be deeply humbled for the same.

Thus far of the Review of Sin.

ed con form with the following directions may be
made to D I R E C T. VII.

After this Review of your Sins made, go unto God by Prayer, and make Confession of them, And here, Confession is to be the chief Part of your Prayer: Yea, and if the whole of it almost be Confession, it will not be amiss. Certainly extraordinary Confession of Sin, is a great Part of the Work of a religious Fast Neh. ix. 3. Dan. ix. 20: And the solemn Review, in which one's Sins are so particularly searched out, natively issues therein.

For the more profitable Management of this Confession of Sin, the following Advices are offered.

FIRST, Take no Thought of your Voice, farther than to keep it from being unseasonably high. For the Voice, in its self, is nothing before the Heart-searching God, who regards not the Sound of Men's Throats, but of their Heart and Affections. The true Worshippers shall worship the Father, in Spirit and in Truth; for the Father seeketh such to worship him John iv. 23. But sometimes there is a Deceit in the Voice, to the beguiling of the Soul, as it fared with Ezekiel's Hearers with the Mouth shewing much Love Ezek. xxxiii. 31. And one, by an indiscreet Management of it, may be fruitlessly weakened; and disfitted for continuing at the Work, so as need may require. The Affections are the best Rulers of the Voice.

SECONDLY, Endeavour to bring along into your Confession, and carry along, these Affections and Emotions of Heart, of which before; namely, Hatred and Detestation of Sin, godly Sorrow, holy Shame, Self-loathing, and longing to be rid of Sin.

Psal. xxxviii. 18 *I will declare mine Iniquity, I will be sorry for my Sin.* When the Leper was to cry unclean unclean, his Cloaths were to be rent, his Head bare, and there was to be a Covering upon his upper Lip Lev. xiii. 45. A confessing Tongue requires a broken Heart, a Spirit really weighted with a Sense of Sin. And the Marble, that sweats in foul Weather; but yet is never a whit the softer, shall be an Emblem of one confessing his Sin with a bale Heart. Yet let none sensible of the Hardness of their Heart, be thereby made to stand aloof from Confession, saying, *Who will roll away the Stone!* Let them go forward, and essay it: Let them confess their Hardness of Heart, and Unfitness to make Confession; for so they may find the Stone rolled away to their Hand.

THIRDLY, Be as full as you can, in your Confession; laying all your spiritual Sores before the Lord, so far as you know them. One Wound conceal'd from the Physician, may prove fatal to the Patient: And one Sin industriously past over in Confession, may prove fatal to the Sinner; for *he that covereth his Sins shall not prosper* Prov. xxviii. 13. David was aware of this Psal. xxxii. 5 *I acknowledged my Sin unto thee, and mine Iniquity have I not hid.* It fared ill with Ananias and Sapphira, for that in another Case, they lied unto God, and kept back a Part, Acts v. And he's no true penitent, that desires to bide any sweet Morsel under his Tongue, and is not willing to take Shame to himself for every known Sin.

FOURTHLY; Be very particular in your Confession, opening out your spiritual Sores before the Lord. Psal. li. 4 *I have done this Evil in thy Sight.* Josh. vii. 20 *I have sinned --- and thus and thus have I done.*

done. To confess the several Kinds of your Sin in general, without descending to Particulars, is too superficial Work on such an Occasion. The particular Abominations of your Heart and Life, are raised up in *Meditation*, to be laid before the Lord in humble *Confession*. I suppose you to be at this Work in a *secret* Place, where you may freely utter before him, what it would not be proper you should say in the hearing of others. No doubt, a great deal of *Freedom* may be used in *secret* Prayer, in narrating of Thoughts and Actions, with the Designation of *Time*, *Place*, and *Persons*, so as may tend to one's deeper Humiliation; which would not be to Edification, in *social* Prayer.

Now in order to your being the more *full* and *particular* in your Confession, I would recommend the *same* Method and Order to be observed *therein*, as in the *Review* of your Sins. I believe, that so doing you will find the Advantage of it. Go orderly through the several *Periods* of your Life, and thro' all the *Ten Commandments*, making your *Confession*; where also you may take in the *Confession* of *publick* Sins, always so as may best tend to the further Humiliation of your self. In a *special* Manner, be very *particular* as to the *signal* Miscarriages of your Life: And *aggravate* your Guilt, acknowledging the aggravating *Circumstances* thereof. And unto the *Confession* of your known Sins, against all the *Ten Commandments*, add a humble Acknowledgment, of a large *Void* and *Blank* to be left for your *UNKNOWN Sins* against every one of them; which you can by no Means fill up, but the all knowing God can: For, *Who can understand his Errors?* Psal. xix. 12. And, considering the *Commands* of the perfect *Law*, as binding

ding you to embrace the *Gospel*, confess your atrocious *Guilt* in *sinning* against the *Remedy* of *Sin*, therein revealed, offered, and exhibited unto you.

FIFTHLY, It will be profitable, that all along thro' your *Confession*, you approve of the *Law*, as *holy, just, and good* Rom. vii. 12. For as *Black* doth best appear, when set by *White*; so *Sin* appears most clearly in its native *Hue, exceeding sinful*, when set over against the pure, holy, just, and good *Commandment*. As, for Example, when you are to confess your *Sins* against the *first Commandment*, you may say to this Purpose. "Lord, thou commandest me, saying, *Thou shalt have no other Gods before me*. I acknowledge, *This thy Command is most just and reasonable in it self, and most good for me*. It was thou alone who made me, thou alone hast preserv'd me — I never needed another God besides thee, and none but thou could ever do the Part of a God to me — thou didst magnify thy rich Grace, in condescending to be, in *CHRIST* a *God to me* a most wretched Creature. Nevertheless, over the Belly of this *Law of Love*, my *Duty*, and my *Interest*, I have had many other Gods before thee: I have set up my cursed self in thy Room and Stead — made the vain World my God — &c." And so in other Cases.

LASTLY, Let your *Confession* be closed with *Self-condemning, Self-emptying, and a Look of Faith*.

First, Condemn your self, as did the returning Prodigal Luke xv. 18 *Father, I have sinned against Heaven, and before thee*, ver. 19 *And am no more worthy to be called thy Son*. As you lookt to the *Commandments* before, and confess your *Sin*; so look now to the *Threatnings and Curse of the Law*, and

and confess your just *Deserving*. Read there your *deserved Doom*, and pass *Sentence* against your self. Nothing is more natural, than that now you call your self *Fool* and *Beast*; for that you have followed the *wild Fire* of your corrupt Inclinations, to the *myreing* of your self thus in *Sin* and *Guilt*; and have broken over the *Hedge*, where now you find the *Serpent* biting you. And here,

First, Confess you deserve no *Good*, but all *Evil*, in *Time*. If the Cause of your *Fast* be some *Evil*, you are at present *smarting* under, acknowledge God to be *just*, very *just* in it. If it is some *Stroke threatened*, and hanging over your Head, confess that you well deserve, it should fall on you in its full *Weight*. If it is *Light* that you want, confess you deserve to be left in *Darkness*: Or, whatever be the *Mercy*, you come to make Supplication for, acknowledge from the Heart, that you have *forfeited* it. Surely, in case your *uncircumcised Heart be humbled*, you will accept of the *Punishment* of your *Iniquity* Lev. xxvi. 41. And then, if your *Sin has found you out*, you will own the *Procedure* against you to be *righteous* and *holy*: If your *brokeen Bones smart*, you'll say 'tis *just*: If the Lord has turned his former *Smiles* into *Frowns*, mixed your *Comforts* with *Gall* and *Wormwood*, sowing them so as to set your *Teeth* on edge, blasted your *Enjoyments*, and squeez'd the *Sap* out of them, you will, after *Confession* of *Sin*, say from your very Heart, *my Folly makes it so*.

Secondly, Confess you deserve *eternally* to perish, and that *It is of the Lord's Mercies you are not consumed* Lam. iii. 22. that God might in *Justice* wrap you up in the *filthy Garments* of your *Sin*, and cast you out of his Sight, into the *Lake burning with*

with Fire and Brimstone, as the fittest Place for such a sinful Lump. Acknowledge your self to be, *in your self*, a wretched Creature justly under the Curse and condemnatory Sentence of the Law, having nothing to say for your self, at the Bar of Justice, why it may not be fully executed against you, a Self condemn'd, as well as a Law-condemn'd Sinner. Psal. li. 4. Whatever your State be in the Sight of God, 'tis altogether just, that your Libel against your self, be not concluded without this.

Secondly, Be emptied of your self, in a humble and hearty Acknowledgement of *utter Inability* to help your self. Having taken a View of the *Load* of Sin lying upon you, and laid before the Lord the *Particulars* of your Burden, with the sinking *Weight* thereof; acknowledge that it is quite beyond your Power to *move* it from off you. Say from the Heart, "Lord, here's a Load of Guilt lying upon me, " which by no *Doing* or *Suffering* of mine can be "moved: Here's a mighty Power of Sin, I am no " more able to grapple with, than a little Child with "a Giant; a dead Weight, I can no more remove, " than I can remove a Mountain. If thou leave me "under it, as justly thou mayest, I perish."

This is true *Humiliation*, where the poor broken Sinner lies at the LORD's Feet, sensible, that he's bound with Ten thousand Cords of Guilt, but unable to loose the weakest of them; that his Soul is prey'd upon, and like to be devoured, by a Swarm of living *Lusts*, yet unable to kill or shake off any of them. If we are duly humbled, our *Humiliation* will be carry'd thus far: For, 'tis the Ruine of many, that they see not the absolute Need of the *Blood of Christ*, for removing of their Guilt; and

far less, the absolute Need of his Spirit, for breaking of the Power of Sin in them.

Lastly, Let there be a *Look of Faith* out of the low Dungeon. Look unto God in Christ, and say, *God be merciful to me a Sinner.* Luke xviii. 13. And, *Turn thou me, and I shall be turned* Jer. xxxi. 18. Tell him, That, since according to his holy Gospel, there is yet Hope in Israel concerning this Thing, you *must* and *will* take the Benefit of the *Gospel-proclamation of Grace and Mercy*, and lay hold on the Horns of the Altar: And therefore, tho' your *Weight* be heavier than Mountains of Brass, you do, with humble *Confidence*, at the Father's Bidding, lay it wholly over on the *Blood* of his Son the Lord Jesus Christ, *trusting* thereon alanelry for *Remission of Sin, Sanctification, and complete Salvation.*

Now as to the two *Directions* last mentioned, I mean not, that what is propos'd in either of them, must needs be done all at once, without *Intermission*. You may use them, as you are best able to reach them. It is not very likely, that these who spent one fourth Part of the Day, in *confessing* and *worshipping* Neh. ix. 3, did make but one Confession continu'd without *Intermission*. So you may make such *Intermissions* in either or both of them, as you find necessary. Christian Prudence must direct in the Matter, to use the *Means*, so as may best conduce to the *End*.

DIREC T. VIII.

After *Confession* of Sin, apply your self to the Duty of personal *Covenanting*, explicite *entering* into, or *renewing*, Covenant with God, by taking bold of God's

God's *Covenant of Grace*, in express Words. That this is a necessary Part of the Work of a *personal Fast*, may be gathered from *Jer. I. 4*, and *Neb. ix. 38*, both cited before. And it is clear from the Nature of the Thing. For to what Purpose shall Men lay open their Wounds, before the Physician of Souls, if they mind not to put themselves in his Hand for Cure, in the Way of the *Covenant*? Or, how can they pretend to mourn for *Sin*, if they are not to enter on the Way of *Reformation*? A Time of *personal Fasting* is a Time for the *Runaway* to return to his Duty, and to set Matters right again, that were put wrong by turning aside from God and his Way. And One unwilling to enter into *Covenant* with God, cannot be sincere in his *Confession* of *Sin*, and *mourning* over it, whatever he may pretend.

For the right managing of this Duty of *personal Covenanting*, these three following *Advices* are offered.

FIRST, See that you understand, and rightly take up the *Covenant*, the *Covenant of Grace*; together with the *Way* and Manner of a Sinner's *personal entring* into it, and being *ensnated* in it unto *Salvation*: The which are to be learnt from the holy *Scripture* alone, as being reveal'd in it only. Mistakes and Mis-apprehensions of these Things, may be of very bad Consequence in the Practice of this Duty: For which Cause Men ought earnestly to pray, that God would, by his own *Word* and *Spirit*, shew them his *Covenant*, according to the Promise *Psal. xxv. 14*.

According to the *Scripture*, the *COVENANT*, namely, The *Covenant of Grace* for Life and *Salvation*, is not left unto you to make, in Whole nor

in Part, by proposing and condescending on Terms thereof, as a Party-contracter: It is made already, compleatly made and concluded in all the Articles thereof, whether Conditionary or Promissory; and that, between GOD the Party-contracter on Heaven's Side, and CHRIST as Mediator and second Adam the Party-contracter on lost Man's Side. And it is registered in the sacred Records, the holy Scripture. And you are invited unto the Fellowship of it. *Psal. lxxxix. 3 I have made a Covenant with my Chosen — David my Servant.* *1 Cor. xv. 45 The last Adam.* *1 John i. 3 That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us: And truly our Fellowship is with the Father, and with his Son Jesus Christ.*

The CONDITION of it is Christ's fulfilling all Righteousness in the Name of his spiritual Seed, *Mat. iii. 15. Thus it becometh us to fulfil all Righteousness.* This Righteousness was stated from the broken Covenant of Works; and that in three Things, namely, perfect Holiness of Nature, Righteousness of Life, and Satisfaction for Sin: All which CHRIST did fulfil, in his being born perfectly Holy, living perfectly Righteous, and making compleat Satisfaction by his Death and Sufferings. And thus the Condition of the Covenant, on which is founded the Right and Claim to the Promises of it, is fulfilled already to your Hand.

The PROMISE of it, respecting lost Sinners, is the Promise of eternal Life in its full Latitude, comprehending all Things necessary to make a Sinner holy and happy; that GOD in CHRIST will be their God, and they shall be his People. *Tit. i. 2 In Hope of eternal Life, which God that cannot lie, promised*

before the World began. Heb. viii. 10 This is the Covenant — I will be to them a God, and they shall be to me a People. And 'tis begun to be fulfil'd to all, who have taken hold of the Covenant; and is ready to be fulfil'd unto all, who yet shall take hold thereof.

This COVENANT is the *Plan* laid by infinite Wisdom for the *Salvation* of lost Sinners; upon which they may safely venture themselves, for Time and Eternity, as upon a Bottom infallibly sure. Isa. iv. 3. I will make an everlasting Covenant with you (Heb. I will Cut to you an everlasting Covenant) even the sure Mercies of David. 1 Cor. i. 23, 24 We preach Christ — Christ the Power of God, and the Wisdom of God. It is Heaven's Device for repairing the Loss we sustain'd by Adam's Fall, whereby we become *unholy* and *miserable*, lying in *Ignorance* which we could not cure, under *Guilt* and the *Curse* which we could not remove, and under *Bondage* to Sin and Satan which we could not break. ver. 30 But of him are ye in Christ Jesus, who of God is made unto us *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*.

The great DESIGN of it, is to exalt the free Grace of God, in the *Salvation* of Sinners; to shew therein the exceeding Riches of his Grace to them, in CHRIST. 'Tis a Plan laid for cutting off all Ground of Boasting, from the Creature; to make Christ all, and the Creature nothing in its own *Salvation*, as being indebted to free Grace for the Whole thereof. Eph. i. 6. To the Praise of the Glory of his Grace. Chap. ii. 7 That he might shew the exceeding Riches of his Grace, in his Kindness towards us, through Christ Jesus. ver. 9 Not of Works, least any Man should boast. 'Tis much like unto a Contract of

Marriage, devis'd and drawn by a wealthy and wise Physician, of his own proper Motion alone, between himself and a poor Woman, drown'd in Debt, weak and wileſs, and withal over-run with lothſome Sores rendering her incapable to do any Thing, whether for her own Relief, or for his Service: And this, upon a Design to have her wholly indebted to him for her Relief, the Payment of her Debt, the Management of her Person, and her Recovery for Action and Business.

This Covenant is OFFERED and exhibited to you, in the Gospel; as really, as *that* Contract drawn and sign'd by the Physician, would be offered and exhibited to the Woman, if he should come and present it to her, for her Acceptance. Rom. x. 6 *Say not in thine Heart, who shall ascend into Heaven? (that is to bring Christ down from above.)* ver. 7 *Or who shall descend into the Deep? (that is to bring up Christ again from the Dead.)* ver. 8 *But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart: That is the Word of Faith which we preach.* So that the Righteousness of Christ, to wit, the Holiness of Nature wherewith he was born, and which he retain'd unspotted till Death, the Righteousness of his Life, and his Satisfaction made by his Sufferings, is in *that* Word freely offered and exhibited to you, as the fulfil'd Condition of the Covenant, being therein revealed unto Faith Rom. i. 17 Gr. as also, the Promise of eternal Life, as the Promise of the Covenant to be fulfil'd, being therein left you Heb. iv. 1.

Hence it appears, That the Duty of Personal Covenanting is much mistaken and mismanaged; where the Party apprehending that God, in the Word,

Word, declares himself willing to be *his God*, upon certain *Terms* to be by *him* performed, different from accepting God's full and free Covenant of Promise, does accordingly make a Covenant with God, solemnly taking him for *his God* upon these *Terms*; promising and vowing, That if God will be *his God*, pardon his Sins, be at *Peace* with him, and *save* his Soul, he will, for *his Part*, be one of *his People*, and faithfully serve him all the Days of his Life, watching against all known *Sin*, and performing every known *Duty*. This is just as if the Woman, in the Case before put, should tell him who *offers* her the Contract, That she is content to take him for her Husband, upon certain *Terms*; particularly, That if he will be *her Husband*, and do the *Duty* of a Husband to her, she will, for *her Part*, be a faithful Wife to him, all the Days of her Life, doing all that she is able to do for paying off her Debt, managing her self and his Household to the best of her Skill, and taking all Pains on her Sores, to make her lovely in his Eyes: The which being quite contrary to the *Design* and *End* of that *unusual* Kind of Contract, which is, to have the Wife *wholly* indebted to the Husband for *all*, doth alter the Nature of the Proposal, and would quite mar the *surprizing* Match, which was in a fair Way to be carry'd on.

But, likeas in that Case nothing remains for the Woman to do, to entitle her to the Benefit of the Contract, but *believing* it to be a *real* and *serious*, not a *ludicrous* Deed, to *sign* her Acceptance; which *signing* with the *Hand* is necessary, because her *Belief* of the Reality of the offer'd Contract, and *trusting* to it accordingly, being inward Acts of the Soul, cannot be known among *Men*, but by

a proper external Sign: Even so, all that remains for you, to ENSTATE you savingly in God's Covenant of Grace, offered and exhibited to you in the Gospel, is to TAKE HOLD of it Isa. lvi. 4.

And to the end that, in your aiming to *take bold* of the Covenant, you may not be at a Loss, fearing that you may miss any *Part* or *Parts* thereof, lying scattered through the blest Bible; know, that JESUS CHRIST, the second Adam, Head of the Covenant, is by his Father given for a Covenant to you Isa. xl ix. 8. So that you have the *whole* Covenant in him; and you *take bold* of it, by taking hold of him offered and exhibited to you in the free Promise of the Gospel.

And this is done by FAITH, or BELIEVING on his Name, according to John i. 12 *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* Wherefore, by believing on the Name of Christ, we take bold of the Covenant, and are enstated in it unto Salvation. And God hath made BELIEVING to be the Means of enstating Sinners personally and savingly in the Covenant, in Consonancy with the great Design and End thereof, declared in the Word, and of which before. Rom. iv. 16 *Therefore it is of Faith, that it might be by GRACE.* Chap. iii. 27 *Where is BOASTING then? It is excluded. By what Law? of Works? Nay: But by the Law of Faith.*

Now, to believe on the Name of Christ, is to believe or CREDIT the free Promise of the Gospel with Application to your self, and accordingly to TRUST on him as the Saviour of the World and your Saviour, in whom God will be your God, and you shall be one of his People, unto your Salvation from Sin and from Wrath. Mark i. 15 *Believe the Gos-*

Gospel. Gal. iii. 2 The bearing of Faith. 1 Thes. i. 5 Our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance. 1 Cor. ii. 4 In Demonstration of the Spirit and of Power, ver. 5 That your Faith should stand—in the Power of God. And, Acts xvi. 31 Believe on the Lord Jesus Christ, and thou shalt be saved. Psal. xxxvii. 40 He shall save them, because they Trust in him. and ii. 12 Blessed are all they that put their Trust in him. Acts xv. 11 We believe that through the Grace of the Lord Jesus Christ we shall be saved. This BELIEVING, or crediting the Word, and trusting on the Person, of Christ, is that which of all Things is farthest removed from the Nature of a Work, according to the Scripture-use of that Word; and therefore is the most agreeable Means of saving Entrance into that Covenant, which is Of Faith, that it might be by Grace, not of Works least any Man should boast.

A Sinner, being by this believing on Christ UNITED to him as the HEAD of the Covenant, is thereby personally enter'd into the Covenant; so as, in his Right, to have a saving Interest in the Condition, Promise, and Privileges thereof, unto his eternal Salvation: Even as becoming, thro' natural Generation, Children of Adam the Head of the Covenant of Works, we are personally enter'd into that Covenant; so as to be envolv'd in the Guilt of the Breach of it, and laid under the Curse thereof. Rom. v. 19 For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous. John x. 9 I am the Door: By me if any Man enter in, he shall be saved. Eph. iii. 17 That Christ may dwell in your Hearts by Faith.

Upon

Upon this believing on the Name of Christ, crediting and trusting in Manner said before, do necessarily follow, an absolute CONSENT to take him for our Husband, Head, and Lord, and God in him for our God; an unconditional RESIGNATION of ourselves unto him, Soul and Body, to be his only, wholly, and for ever; with an illimited RENUNCIATION of all other for him: Even as, in the Case before put, upon the Woman's believing the Reality of the Offer of the Contract of Marriage between the Physician and her, and accordingly, That he will indeed be her Husband, follows her consenting to take him for her Husband, Head, and Lord, giving up her self unto him, and renouncing all other for him, absolutely, unconditionally, without Limitation or Reservation; the which she can never do, till once she believe that. And thus, to the Word of Grace, the Covenant offered and exhibited in the Gospel, *I will be to them a God, and they shall be to me a People*, the believing Soul answereth, as an Echo, *My Beloved is mine, and I am his* Cant. ii. 16.

SECONDLY, Having understood the Covenant, a-right, together with the Way and Manner of being personally and savingly entered into it, examine your self anent it impartially, as ever you would make sure Work, in this weighty Matter. Enquire into your Sense of your Need of the Covenant, your Belief of it, and the Disposition of your Heart towards it. And upon these Heads, pose your self with these or the like Questions.

“ In the first Place, O my Soul, do I verily believe, That I was lost, ruined, and undone in Adam, by his breaking of the Covenant of Works; and, That I have ruined my self more and more, “ by

" by my actual Transgressions? Do I believe, That
" I am by Nature wholly corrupt and sinful, averse
" to Good, prone to Evil, and justly laid under the
" Curse, binding me over to the revenging Wrath
" of God for Time and Eternity? Am I convinc'd,
" That I am utterly unable to help my self, in
" Whole or in Part, out of this Gulf of Sin and
" Misery into which I am plung'd; and, That I
" must needs perish under the Guilt, Dominion, and
" Pollution of my Sin, without being justifi'd or
" sanctifi'd, for ever, if I be not relieved by Heaven's
" own Hand?"

" Next, O my Soul, do I believe, That there is
" a Covenant of Grace, for the Relief of lost Sin-
" ners, established between GOD the Father, and
" his SON Jesus Christ as second Adam, wherein
" upon Condition of Christ's fulfilling all Righte-
" ousness, as a publick Person, is promised eternal
" Life to them, that God in Christ will be their
" God, and they shall be his People? Do I believe,
" That this is the Plan and Device of Heaven, for
" Life and Salvation to lost Sinners, for making of
" them Holy and for making of them Happy? Do I
" believe, That Jesus Christ hath, by his holy Birth,
" righteous Life, satisfactory Death and Sufferings,
" performed that Condition of the Covenant, and
" thereby purchased and secured the Benefit there-
" in promised, for poor Sinners? Then, do I indeed
" believe, That this Covenant already fulfil'd in its
" Condition, and certainly to be fulfil'd in its Pro-
" mise, is, in CHRIST crucify'd, really offered and
" exhibited to me, in the Gospel; and, that I am
" called to the Fellowship of it in him? And then,
" do I verily believe on the Name of Christ crucifi-
" ed, offered and exhibited to me, as the great
" High-

" High-Priest, who by the Sacrifice of himself,
" hath made the Atonement, pay'd the Ransom, and
" brought in everlasting Righteousness for poor Sin-
" ners? That is to say (1) Can I credit his Word
" of Grace to me, That he with his Righteousness
" will be mine, and, in him God will be my God,
" and I shall be one of his People? (2) And, can
" I, as on a safe Bottom, trust on him as my Savi-
" our, that in him it shall be so unto me, to my e-
" ternal Life and Salvation, to the making of me
" holy and happy?"

" Finally, O my Soul, how do I like the Cove-
" nant? Am I pleas'd with the Frame of it, where-
" by Christ was from Eternity appointed, not only
" the Priest of the Covenant, to fulfil the Condition
" of it, but also the Prophet and the King thereof,
" to administer it? And, can I find in my Heart
" to acquiesce in that Device for Salvation, as all
" my Salvation, and all my Desire, for making me
" holy and happy? Am I content to take Christ
" the SON of God, for my only PRIEST, Surety,
" Intercessor, and Redeemer; and in him, the FA-
" THER for my Father, and the HOLY GHOST for
" my SANCTIFIER; GOD in CHRIST for my God? Am
" I willing, wholly to resign my self, Soul and Body,
" to him, to be saved by his Blood alone, renoun-
" cing all Confidence in my own Righteousness,
" Doings and Sufferings? Am I content to take
" him for my Head and Husband? Particularly,
" am I content to take him for my alone PROPHET,
" Oracle, and Guide; to resign and give up my self
" wholly to him, to be taught, guided, and direc-
" ted in all Things, by his Word and Spirit; re-
" nouncing mine own Wisdom, and the Wisdom
" of this World? Am I content to take him for
" my

" my alone KING and Lord; to *resign* my self
" wholly, Soul and Body, unto him, to be *rescued*
" by his Power from *Sin, Death, the Devil, and*
" this present Evil *World*, for to *serve* him for ever,
" and to be *ruled* by the Will of his *Command*, as
" to my *Duty*, and the Will of his *Providence*, as to
" my *Lot*? And am I heartily content to *part* with,
" and *renounce* every known *SIN*, and particular-
" ly that which most easily besets me; together with
" my own foolish *Will*, and all other *Lords* besides
" him; without *Reservation*, and without *Excep-*
" *tion* against his *Cross*? And am I really, as in
" his Sight, willing to have *discovered* unto me,
" and upon *Discovery* to *part* with every *Sin* in me,
" that I know not?"

Now, howbeit all *doubting* as to such of these Points, as are Points of Faith; and every the least Degree of *Aversion* to the *consenting, Resignation,* and *Renunciation*; is *Sin* before the Lord, and needs to be purged away by the Redeemer's Blood: Yet they ought not to stop your proceeding, unless they be predominant over your *Belief* and *Willingness* in the Matter, *Mark ix. 24* Lord, I believe, help thou mine Unbelief. *Gal. v. 17* The Flesh lusteth against the Spirit — so that ye cannot do the Things that ye would, namely, in that Perfection, that ye fain would do them. But indeed, if they be predominant, keeping your Mind and Heart quite unsettled, and wavering like a *Wave of the Sea*, that hath nothing to fix it; one cannot advise proceeding in that Case: For that would be to lie unto the Lord, with a Witness. *James i. 6* For he that wavereth is like a *Wave of the Sea*, drivēn with the Wind, and tossed. ver. 7 For let not that Man think that he shall receive any *Thing* of the Lord.

Lord. Howbeit, a sincere Belief and Willingness in these Points, may indeed waver like a Ship at Anchor, which is still held fast in the Place, notwithstanding of all its wavering therein. And one may take hold of God's Covenant of Grace, unto Salvation, even with a trembling Hand.

LASTLY, Having in your Self examination, satisfy'd your Conscience, as to these Points, go unto God by Prayer, and therein solemnly and in express Words, take hold of the Covenant: The which may be done, in Words to this Purpose.

" O LORD, the God and Father of our Lord
 " Jesus Christ, I confess, I am by Nature a lost Sin-
 " ner, wholly corrupted, and laid under the Curse,
 " in Adam, through the Breach of the Covenant of
 " Works; and have ruined my self more and more
 " by my actual Transgressions innumerable. I am
 " convinc'd and do acknowledge, That I am utter-
 " ly unable to help my self, in Whole or in Part, out
 " of this Gulf of Sin and Misery, into which I am
 " plunged; and that it is beyond the Reach of the
 " whole Creation, to help me out of it: So that I
 " must inevitably perish for ever, if thine own strong
 " Hand do not make Help to me.

" But forasmuch as, there is a Covenant of Grace,
 " for Life and Salvation to lost Sinners, established
 " between THEE, and thine own SON, the Lord
 " Jesus Christ, as second Adam; wherein, upon
 " Condition of his fulfilling all Righteousness, which
 " is now performed in his having been born per-
 " fectly holy, lived altogether righteously, and made
 " perfect Satisfaction to Justice by his Death and
 " Sufferings, thou hast promised, that thou wilt be
 " their God, and they shall be thy People, to the
 " making of them holy and happy for ever: And,
 " that

" that this Covenant is, in CHRIST the Head thereof, offered and exhibited to me, in thy Gospel ;
" and thou callest me into the Fellowship of it, in
" him. Therefore, upon the Warrant of, and in
" Obedience to, thy Command and Call, I, a poor
" perishing Sinner, do TAKE HOLD of that COVE-
" NANT, for Life and Salvation to ME ; believing on
" the Name of CHRIST crucified, the Head there-
" of, offered and exhibited to me, as the great High-
" priest, who by the Sacrifice of himself, hath made
" Atonement, paid the Ransom, and brought in
" everlasting Righteousness for poor Sinners. I
" CREDIT his Word of Grace to me, and according-
" ly TRUST on him, that he with his Righteousness
" will be mine, and that in and through him, God
" will be my God, and I shall be one of his People,
" to the making of me holy and happy for ever."

" O my God, I do by thy Grace acquiesce in
" that Covenant, as all my Salvation, and all my
" Desire. With my whole Heart and Soul, the
" SON incarnate is my only PRIEST, my Surety,
" my Intercessor, and my Redeemer ; and, in him,
" the FATHER my FATHER, the HOLY GHOST my
" SANCTIFIER ; GOD in CHRIST my GOD. I re-
" sign my self, Soul and Body, to him, to be saved
" by his Blood alone ; renouncing all Confidence in
" mine own Righteousness, Doings and Sufferings.
" With my whole Heart and Soul, he is my HEAD
" and HUSBAND. And I am his only, wholly,
" and for ever ; to live by him, to him and for him.
" I take him for my alone PROPHET, Oracle and
" Guide ; give up my self wholly to him, to be
" taught, guided and directed, in all Things, by his
" Word and Spirit ; and renounce mine own Wis-
" dom, and the Wisdom of this World. He is, with
" my

“ my Heart’s Consent, my alone KING and Lord.
“ And I resign my self wholly, Soul and Body, un-
“ to him, to be rescued by the Strength of his
“ mighty Hand, from Sin, Death, the Devil, and
“ this present evil World, for to serve him for ever,
“ and to be ruled by the Will of his Command, as
“ to my Duty, and the Will of his Providence as
“ to my Lot. I am with my whole Heart content
“ (Lord thou knowest) to part with, and do re-
“ nounce, every known Sin, Lust, or Idol; and par-
“ ticularly, my ——— the Sin which most
“ easily besets me ; together with my own foolish
“ Will, and all other Lords besides him ; without
“ Reservation, and without Exception against his
“ Cross. Protesting in thy Sight, O Lord, that I am,
“ thro’ Grace, willing to have discovered unto me,
“ and upon Discovery to part with every Sin in me
“ that I know not : And that the Doubtings and
“ Averseness of Heart mixed with this my accepting
“ of thy Covenant, are what I allow not ; and that
“ notwithstanding thereof I look to be accepted of
“ thee herein, in the Beloved thine only Son and
“ my Saviour, purging away these, with all my
“ other Sins, by his precious Blood.

“ Let it be recorded in Heaven, O Lord, and
“ and let ——— and whatever is here present,
“ bear Witness, that I, tho’ most unworthy, have
“ this Day here taken hold of, and come into, thy
“ Covenant of Grace, offered and exhibited to me
“ in thy Gospel ; and, that thou art my God in the
“ Tenor of that Covenant, and I am one of thy
“ People, from henceforth and for ever.”

D I R E C T. IX.

After covenanting with God, set your self to ply the Throne of Grace by Prayer and Supplication, with Reference to what is the particular Cause, or Causes, of your Fast. This is surely the proper Order: For then is one in best Case to make special Requests unto the Lord, when by Application of the Blood of Christ, in taking bold of the Covenant, his Conscience is purged; whereas, if one falls to that Work before this, he cannot have the Confidence towards God necessary in this Case 1 John iii. 20, 21.

And for the right managing hereof, the following Advices are offered.

First, As 'tis fit you should, the Night before, condescend in your own Mind, on the Causes of your Fast: So now again you should review them, partly, that the Things, which you are to lay before the Lord in Prayer and Supplication, may be ready before you; and partly, that you may be duly affected therewith.

Secondly, Then go to Prayer, and present your Petitions anent them, to your covenanted God. And pray again and again on these Heads, as you shall find your Case to require: For the Time is set apart for that very End, that you may have Opportunity to wrestle with God, in Prayers and Supplications thereanent.

Thirdly, In these Prayers, let there be a holy Mixture of Humility suitable to our Unworthiness, of Fervency suitable to our pressing Needs, and of Confidence in God suitable to the Access unto him

allowed us by the Covenant : The which are the special Ingredients in prevailing Prayer,

1. In all your Addresses to the Throne of Grace, continue a *humble Suppliant*, not forgetting, but maintaining a due Sense of, your *Sinfulness, Vilness*, and *Unworthiness* of the Mercies you make Suit for. *Lord, I am not worthy that thou shouldest come under my Roof*, saith the Centurion Matth. viii. 8. *I am not worthy of the least of all the Mercies*, saith Jacob Gen. xxxii. 10. Due *Humility* will oblige you to look on your self as absolutely *unworthy* of *spiritual Mercies*, tho' in the mean Time you see an absolute Need of them : It will keep you from being *peremptory* in the Matter of *temporal Mercies*, and dispose you to a holy *Submission* unto the Will of God therein : And it will engage you, in Matters of *Light*, to lay your self fairly *open* to the Divine Determination.

If in this last Case, your own *Inclination* do sway you to any one *Side* ; yet be sure to have *no* Regard to it before the Lord, but come unto him, as it were, in an *Equipoise*, to be cast to what Side he will. Such are the *Meek he will guide in Judgment, the Meek he will teach his Way* Psal. xxv. 9. Unfair Dealing with God in this Case is exceeding sinful and dangerous. They who venture on it, are therein *Dissemblers* ; and will readily throw off their Mask, if the Answer of God fall not in with the Side, that their Inclination is on : They'll repel it ; they *will* not see it ; but *will* take their own Way, notwithstanding, to the provoking of the Eyes of his Glory ; whereof we have a remarkable Instance, in the *Jews* consulting God as to what they should *do*, while in the mean Time they were beforehand resolved what to do, being bent to go to

Egypt,

particular Causes of Fasting. 451

Egypt, Jer. xli. 17. Chap. xlvi. 1—6, 19, 20. Chap. xlvi. 2, 7. Such Dealing with God, in the Matter of Light, sometimes provokes him to give Men their Will, with a Vengeance. Thus *Balaam* got an Answer from God, plainly notifying to him, that he should *not go* with *Balak's* Messengers Num. xxii. 12: But *that* Answer not suiting his *Inclinations*, which were towards the *Wages of Unrighteousness* 2 Pet. ii. 15; he went back for another Answer more agreeable thereto, and in Wrath he got it, ver. 19, 20, 21, 22.

2. Be *fervent* in your Addresses, labouring *fervently in Prayers* Col. iv. 12. On such Occasions, the Body is *afflicted*, that the Spirit may become the more *earnest* in Supplication; the ordinary Weight of worldly Encumbrances, is laid aside, that the Soul may the more readily take Wing, and mount Heaven-ward. *The effectual fervent Prayer of a righteous Man availeth much* Jam. v. 16.

3. Pray with *Confidence* in God, through Jesus Christ; *believingly*, not *doubtingly* and *distrustfully*, Matth. xxi. 22 *And all Things whatsoever ye shall ask in Prayer, believing, ye shall receive.* Whether your Petitions be for temporal or spiritual Mercies, present them to the Father in the Name of Christ, according to the Promises of the Covenant relative thereto; *believing*, and being *confident* on the Ground of the Merit and Intercession of the Mediator, that God will do the best in your Case, that *your Labour shall not be in vain in the Lord*, and that what is for his Glory and your Good shall not be withheld from you. *Psal. lxxxv. 12. 1 Cor. xv. 58. Psal. lxxxiv. 11.*

Fourthly, In the Intervals of Prayer, give your self to some godly Exercise, such as singing of Psalms,

reading of the Word, or *Meditation*. And particularly, if you be seeking *Light* into a Matter, you may enter on thinking about it, in order to your *clearing* therein ; weighing Circumstances with Dependence on the Lord, according to the Promise *Psal. xxxii. 8 I will instruct thee ; and teach thee in the Way which thou shalt go : I will guide thee with mine Eye.* And, specially, if you are seeking *Light* into the *State* of your Soul ; here is a favourable Nick of Time for it ; the *Marks* and *Evidences* of a *gracious State*, being, upon the Back of *Covenanting* with God, in a fair Way to be discovered, to the Satisfaction of the sincere Soul.

Lastly, Lay no Weight on the *Quantity* of your *Prayers* ; that is to say, How *long*, or how *many* they are. These Things avail nothing with God ; by whom Prayers are not *measured*, but *weighed*. And, what makes the Weight in them, is the *Faith*, *Fervency*, and *Humility* therein : So that one of these *Groanings* mentioned *Rom. viii. 26*, will down-weigh a whole Day's Prayers, in which these Things are wanting. Do you labour to get *near* God in Prayer, and press forward to obtain *that*.

D I R E C T. X.

As you have *Ability* and *Opportunity*, let Works of *Charity* and *Mercy* be joined with your *Fast* ; doing them, whether in the Time of it, or before it, or after it ; *Isa. lviii. 6 Is not this the Fast that I have chosen ? ---ver. 7---to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out, to thy House ? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh ? Let the Poor be Gainers by your Fast :*

Works of Charity and Mercy. 453

Fast: For 'tis the Promise of God, that *be that watereth shall be watered also himself* Prov. xi. 25; and one's finding Mercy with God, natively issues in a merciful Disposition towards one's Fellow-creatures *Matth.* xviii. 33. *Eph.* iv. 32.

DIRECT. XI.

Before you give over your Work, you will do well to consider seriously, that you are now the *Lord's*, and no more your *own*: And forasmuch as your Covenanting with God, supposeth that you are resolved to reform, and to walk more closely with God; lay down *Resolutions*, in the Strength of your *covenanted* God to *watch*. And by all Means, forget not to consider, what are these Things, whereby in a special Manner, your spiritual Condition hath formerly been *worsted*; and, by what Means it may be kept *right*: And sincerely resolve to eschew the one, and pursue the other; that so, what *Gaps* have been in your Conversation, may be filled up, whereby it will appear, that by your *Fast* you have been set forward in your Christian Course. And withal, review your *Failures* in all the Parts of the Exercise you have now been employ'd in.

DIRECT. XII.

You may conclude the Work with *Prayer*, wherein you may humbly *confess* your *Failures* in the Management of this Duty, and *apply* anew to the *Blood of Sprinkling* for purging them away; *avouch* your Covenant-interest in God, and his in you; and *lay the Causes* of your Fast again before

him, and solemnly leave them on him. The laying over a Matter on the Lord believably, in Prayer, gives great Ease to a burdened Heart: It turns a *Fast* sometimes into a spiritual *Feast*. When *Hannah* had done so with her Case, she went away, and did eat, and her Countenance was no more sad 1 Sam. i. 18. And lay over your self upon him, for the Grace of the Covenant, to subdue your Corruptions, bear you up against Temptations, and carry on your Resolutions; that you may go out into the World again, in the *Faith* of his Grace sufficient for you in all Exigences.

D I R E C T. XIII.

When the Work is over, take heed to your Spirit: And

First, Beware of spiritual *Pride*. Do not value your self upon the Account of the Work done, as they did who said, *Wherfore have we fasted, and thou seest not?* Isa. Iviii. 3. The Opinion of the *Merit* of good *Works*, is what the Heart of Man easily goes off into, by its natural Bias: And there is so much of the *old Man* in the best, that they are apt to think highly of their religious *Performances* and *Services*. Wherefore, be on your Guard, particularly on *that Side*; and consider the *Perfection* required by the holy *Law*, and keep in view your own *Mismanagements*, so as when you shall have done all those *Things*, you may be obliged to say, *We are unprofitable Servants* Luke xvii. 10.

Secondly, Beware of *Carnal Security*. Saints sometimes fall asleep, quickly after a full Meal of spiritual Enjoyment; as it fared with the Spouse Cant. v. 1, 2. And Satan watching the Advantage, rallies

rallies his scattered Forces, and with his wounded Men burns the City. So it comes to pass, that according to Solomon's Observe Prov. xii. 27 *The Slothful resteth not that which he took in hunting: What was gathered with much Pains, is lost through Unwatchfulness, ere he gets the Use of it.*

Lastly, Beware of forgetting the Causes of your Fast: But in your ordinary Addresses to God, remember them; and wait on for an Answer. Psal. v. 3 *I will direct my Prayer unto thee, and will look up.* Prayers may be accepted, and yet not presently answered. In which Case, 'tis necessary that with Patience we wait for a Return from Heaven, mean while using the appointed Means for obtaining the End. The neglecting hereof may provoke the Lord, to continue the Symptoms of his Anger, or Stroke of his Hand, which otherwise might sooner be removed; and to leave one perplexed and embarrassed, in Matters wherein Light is needed.

But in your waiting for Light, whatever the sovereign Lord may do, do not you look for Impressions, far less for Voices, nor extraordinary Revelation any Manner of Way, to discover your Duty in particular Cases, 2 Pet. i. 18, 19. But, having laid your self fairly open to the Divine Determination, and made humble and earnest Supplication unto God for Light in your particular Case, believe that you shall be guided, taught, and directed by him, according to his Promise Psal. xxv. 9. Prov. iii. 6. And then, in Dependence on the Lord, weigh the Matter and circumstantiate Case in the Balance of sanctified Reason, according to the general Directions of the Word, such as Philip. iv. 8. *Whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are*

pure, whatsoever Things are lovely, whatsoever Things are of good Report ; if there be any Virtue, and if there be any Praise, think on these Things. And carefully observe the Conduct and Motions of Providence, with Reference to it, still comparing them with the *Word*. And you will find, that he will guide you with his *Eye*, according to the Promise *Psal. xxxii. 8.* And with Respect thereto, you may put up that Petition unto him, in *Faith*, *Psal. lxxxvi. 17* *Show me a Token for Good.*

Thus far of *personal Fasting and Humiliation.*





C H A P. III.

Of FAMILY-FASTING and Humili- ation, in particular.



HEREIN the Substance of this Duty, which is the same in all religious Fasts whatsoever, doth consist, is already declared. And there being many Things common to Family-fasts, with personal one's of which we have treated at large ; it remains only to add here some few Things peculiar to Family-fasting. And

FIRST, As to the Divine WARRANT for it, one may be satisfied upon these Grounds.

First, Forasmuch as every Christian Family ought to be a Church Rom. xvi. 5, to receive all Ordinances appointed of God, and competent to them in their Family Capacity : And that religious Fasting is an Ordinance of Divine Appointment, in the Nature whereof there is nothing to hinder its being performed by a Family, in their Family Capacity : It is evident, that Family-fasting and Humiliation is a Part of Family-worship ; namely, an extraordinary Part

Part thereof, to be occasionally performed. Accordingly, 'tis promised as an Effect of the pouring out of the Spirit, Zech. xii. 12 *The Land shall mourn, every Family apart.* We have also a plain Instance of it, in *Esther's Family*, on the Occasion of the mischievous Decree against the Jews, procured by *Haman*, Esth. iv. 16 *I also and my Maidens will fast likewise.* And the Fasting of the Jews, on the same Occasion, in every Province whithersoever that Decree came, mentioned ver. 3, seems to have been mostly, if not altogether, of the same Kind, to wit *Family-fasting*: Not only, in respect of their Circumstances in these Provinces, where they were dispersed Chap. iii. 8; but also, that the *Thanksgiving* for their Deliverance was appointed to be kept throughout every Family Chap. ix. 28.

Secondly, The Ground upon which, the Duty of *Fasting* and *Humiliation* is bound upon publick worshipping Societies, and upon particular Persons, take place also in the Case of Families. If *national*, *congregational*, and *personal Sins* to be mourned over, *Judgments* to be deprecated, and *Mercies* to be sought; do found a Call to a Nation, Congregation, or Person, respectively, to humble themselves with *Fasting*; can there be any Reason assign'd, why the same should not hold in like Manner, in the Case of Families? Surely, as there are Times wherein it goes ill with a *Land*, or with a particular *Congregation* or *Person*; so there are Times, wherein it goes evil with one's *House* 1 Chron. vii. 23, in respect of special *Family-sins* or *Strokes*; and in which there are special *Family-mercies* needed. And *Families* are obliged to the using of the same appointed Means for getting rid of the one, and

and obtaining the other ; as other worshipping Societies, and particular Persons, are, in their respective Cases. And where the Concern of Members of a Family is common, altho' it be not equal, all of them ought, in Reason, to take Part of the Burden.

Lastly, The Promise made to joint Prayers, hath Weight here, Matth. xviii. 19 If two of you shall agree on Earth, as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven. ver. 20 For where two or three are gathered together in my Name, there am I in the midst of them. 'Tis certain, there is such a Thing as extraordinary Prayer, which hath a Share in the Benefit of this Promise: And if the Lord is pleased to lay such a Weight on some of his People their agreeing together to ask a Thing of him, or their sounding together as the Word properly signifies; it is not to be doubted, but extraordinary Prayer in Families, upon some special Occasions, is both required by him, and acceptable unto him thro' Jesus Christ his Son.

SECONDLY, As for a providential Call to Family-fasting and Humiliation : By what is said before, for clearing of one's Call to Personal-fasting, it may be judged of and discerned ; the Circumstances of the Family being duly considered, and what the Conduct of Providence towards it, appears to point unto. The Case of others, in whom the Family hath a particular Concern, especially the Case of the Church, may found a Call to Family-fasting ; as is clear from the Practice of Esther with her Maids Esth. iv. 16. And so may the private Case of the Family itself ; whether in respect of Family-sins, Family-strokes threatned or inflicted, or some special

special Family-mercies to be desired. And since the *Exemplification* of these general Heads, in one's *private Case*, made in the second *Section* of the foregoing *Chapter*, may without Difficulty be accommodated to the Case of one's *Family*, by Persons of the meanest Capacity disposed to consider them; it is not necessary here, to descend to *Particulars* again.

LASTLY, For *Directions* towards *Family fasting*; there are but few that need to be added unto these given before, in the Case of *Personal fasting*. 'Tis plain from the Nature of the Thing, that the external Ordering and Management of this Matter, belongs to the *Head of the Family*: And he or she is discreetly to choose and appoint the *Time* and *Place*, wherein the *Family* may perform the Duty with least Disturbance; and to see, that all be done decently, and *in Order*. And

First, Let the *Head of the Family*, some competent Time, at least the Night before, give Notice to them, that such a Time is set apart for, and to be spent in, that Exercise; and withal shew them the *Causes* of it, and exhort them to stir up themselves to the Duties of such a solemn Approach unto God. Common Prudence will direct, as well as Christian Duty doth oblige, the *Husband* to consult his *Wife* beforehand, as to the fixing of the *Time* to be set apart in the *Family* for that extraordinary Piece of Devotion.

Secondly, In the Morning, let each Member of the *Family* go apart by himself into some secret Place, and there spend some Time in *Reviewing*, *Confessing*, *Covenanting*, *Praying* and *Supplicating*, as directed in the Case of *personal Fasting*; so far as he can overtake them. The more conscientiously
this

this *secret* Work is managed, it will readily fare the better with the *Family*, when met together.

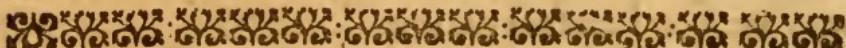
Thirdly, Let the *Head* of the *Family*, having taken to himself, and allowed to them, a competent Time for their extraordinary *secret* Devotions, there-after call them together. And the *Family* being conveen'd, he may again, if need be, lay before them the *Causes* of their *Fast*, with suitable Exhortations and Encouragements, for exciting them unto the Duty. And, after calling on God for the Aid of his Holy Spirit, let him *sing* with them some *Psalm* or *Part* of a *Psalm*, suitable to such an Occasion, such as *Psal. lxxx. 1* and downwards, *Psal. xxxix. 6* to the End, *Psal. li. 1* and downwards; read before them some pertinent Passage of Scripture, such as these mentioned in the VI. *Direction* of the preceeding *Chapter*; and then *pray* with them. After *Prayer* made by the *Head* of the *Family*, let the *Mistress* of the *Family*, and such others as he judgeth fit, *pray*, one after another. 'Tis very desirable, that each Member of the *Family*, being thro' Grace fit to be employ'd, do take a Part in that Work. In the *Intervals* of *Prayer*, there may be *Singing*, *Reading*, or *Conference*, as may be found most expedient.

Fourthly, 'Tis fit that in these Prayers there be extraordinary *Confession* of *Sin*, as particular as may be expedient; together with *Profession* of *Repentance* and hearty *Sorrow* for *Sin*, and of unfeigned *Desire* to return unto *God*, and unto the Duties of a Christian Life: And then, fervent and earnest *Supplications*, upon the Matters that are the peculiar *Causes* of the *Fast*.

Fifthly, It is proper, that the concluding *Prayer* be made by the *Head* of the *Family*: And that
therein

therein he resume the *Confessions*, *Professions*, and *Supplications* on the Matters of the *Fast*; humbly acknowledge their Failures in the Management of the Work; and profess their looking for *Pardon* and *Acceptance* thro' the *Blood* of Jesus Christ alone, and also for *Grace* to walk in the Ways of new *Obedience*; thro' the same atoning *Blood*. Then the joint Exercise may be closed, with singing some Part of a *Psalm*, such as *Psal.* xc. 13 to the End, *Psal.* lxxxv. 6 to the End, or *Psal.* lxix. 30 and downward.

Lastly, The joint Exercise of the *Family* being over, let each of them go apart by himself again, and spend some Time in a *Review* of what they have been employed in, and in *secret Prayer*: The which is but a suitable Conclusion, to such solemn Work. And *Family-reformation* ought to follow here-upon; every *Member* of the *Family* watching over himself, and all of them watching, one over another: That by their *holy Walking*, in *Peace* and *Unity*, and a *conscientious Performance* of their *relative Duties*, it may appear, that they have been *sincere* and *upright* before the Lord, in their *Fast*.



The CONCLUSION.

AND now, to recommend the Practice of these Duties, to *Persons* and *Families*, these five Things are offered in Favour thereot; namely, that the Practice of them is a proper Means, (1) To bring *Strangers* to *Religion* acquainted with it, (2) To recover *Backsliders*, (3) To prevent *Re-lapses*,

lapses, (4) To prepare for a Time of Trial, and lastly, To get Matters clear for Eternity.

FIRST, The Practice of Personal and Family-fasting and Humiliation, is a proper Means to bring Strangers to Religion acquainted with it; that these, who have not yet dipt into practical Religion, may begin to enter into it. The Work of Conversion unto God, begins at solemn serious Consideration of one's own spiritual State and Case: The which if Sinners could once be brought unto, there would be some Hope of them, as of the Prodigal, when he came to himself Luke xv. 17: And if they would set themselves to the Duty of personal Fasting, and Masters of Families would now and then use Family-fasts, they might at length be brought to consider of their spiritual State and Case. Wherefore,

First, Ye who are young, and have not yet dipt into the Heart of Religion, this Memorial is for you. 'Tis presum'd, ye were baptized in your Infancy, and that now ye are come to the Years of Discretion: But have you ever as yet taken a solemn deliberate View of your lost and undone State by Nature, under Sin and the Curse; and of the Remedy provided for you in JESUS CHRIST? And have you ever as yet personally enter'd into Covenant with GOD, by taking hold of his Covenant of Grace? You eat, you drink, you sleep, you work, you play or divert your selves: And so do young Beasts too, the which, when they are dead, are done: But you have an immortal Soul, that must eternally live, happy in Heaven, or miserable in Hell. It may be, you say your Prayers too: But have you as yet personally renounced the Devil, the vain World, and the Flesh? You cannot but see, that

Death seizeth some as young and sprightly as you are; and you know not, how soon God may call you off: Have you then laid your Measures for Eternity? Alas! you are heedlessly running about the Devil's Trap, playing your selves about the Pit's Mouth: And should your Foot slip now, you are undone for ever. Thus saith the Lord of Hosts, consider your Ways.

Secondly, Careless Sinners, careless about the Concerns of the other World, whatever your Age or Tears be; this Memorial is for you. Ye careless Ones, strip ye and make ye bare, and gird Sackcloth upon your Loins Isa. xxxii. 11. What is your Religion? Is it not like the Foam on the Water, no Substance in it? What is your Life and Conversation? See your own Picture, Jer. ii. 24 A wild Ass used to the Wilderness, that snuffeth up the Wind at her Pleasure. What Condition is your Soul in? The Emblem of it is the Sluggard's Vineyard, All grown over with Thorns, Nettles covering the Face thereof, and the Stone-wall thereof broken down Prov. xxiv. 30, 31. Can you really perswade your selves, That you are going forth by the Footsteps of the Flock? That the Saints now in Glory took the sinful Liberty of thinking, speaking, and acting, that you do? That their Soul's State and Case cost them as few serious Thoughts, as yours hath cost you? Do you think to stumble on a saving Interest in Christ, a Pardon, a Heaven? No, you will not find it so. Up, then, and be doing; Set apart some Time for considering of, and doing something effectually in, your Soul's Case; that you may go to the Ground of the Matter, and get it rectify'd.

SECONDLY, 'Tis a proper Means for the Recovery of Backsliders, that they may Remember whence they

they are fallen, and repent, and do the first Works Rev. ii. 5. There are not a few, who some Time a Day blossomed fair, in hopeful Beginnings of Religion, who are now withered. Their Bones are dried, and there's no Sap of that Kind in them, now: And by their sinning against Light, they have provoked God to depart from them, so as there is no Sap in Ordinances, nor in Providences, to them, neither; but these are all, as it were, blasted to them, and they are left in the unhappy Case of the Vineyard Isa. v. 6 *I will also command the Clouds, that they rain no Rain upon it.* And some are not only withered, but are become noisome in their Life and Conversation: They have not only lost any Life of Religion, they sometimes seem'd to have; but their Lusts are become rampant in them, as given up to vile Affections defiling the very outward Man, it is happened unto them according to the true Proverb, the Dog is turned to his own Vomit again; and the Sow that was washed, to her wallowing in the Mire 2 Pet. ii. 22.

O Backsliders, your Case is a fearful one, Heb. x. 38 *If any Man draw back, my Soul shall have no Pleasure in him.* What mind ye to do with it? Will ye continue in it, to your eternal Ruin? Oh! no, Pity your own Souls. There's Hope in Israel concerning this Thing, as bad as it is. Perhaps your Heart tells you, That your Case is now gone on too far, to be mended: But it is not so; that's but a satanical Suggestion. God's Word says otherwise. Jer. iii. 1 *Though thou hast play'd the Harlot with many Lovers, yet return again to me,* saith the Lord. Isa. liv. 6. *I have called thee as--a Wife of Youth, when thou wast refused,* saith thy God. Wherefore, O Backslider, bestir thy self to

answer the Lord's Call, and remember that some Devils go not out but by Prayer and Fasting: Matt. xvii. 22, Try this Method then for your Recovery: Try it, as you would not be guilty of wilful dying of your Disease. Our heavenly Father kindly meets returning Prodigals: The returning Backslider will be treated by him, as a dear Son, a pleasant Child Jer. xxxi. 20. Return ye then, and he will restore to you the Tears that the Locust hath eaten: Joel iii. 25; and as yet, your Bones shall flourish like an Herb Isa. lxvi. 14.

THIRDLY, It is a proper Means to prevent *Re-lapses*, and to keep one's spiritual Case right, when once it is right. Frequent stating of Accounts, keeps Matters clear, which otherwise might come to be perplext and involv'd. And the Case which, being on the Decline, is taken in Time, is easily righted; in Comparison of that which has long run on: Even as when Christ rais'd to Life the young Man of Nain, whom they were carrying out to the Grave, he only touched the Bier, and said, Young Man, I say unto thee, arise Luke vii. 14; but he wept and groan'd once and again, at the raising of Lazarus, who had been four Days dead John xi. 33, 35, 38. The unhealthy and sickly Disposition of the Souls of Men, by Reason of the Remains of Corruption that are always in the best While here, makes the occasional Performance of extraordinary Duties now and then necessary, over and above the Course of their ordinary and stated Devotions:

FOURTHLY, 'Tis a proper Means of Preparation for a Time of Trial. It is a Piece of Christian Prudence to foresee the Evil, and hide one's self, while the Simple pass on and are punished Prov. xxii. 3. When God is threatening a Land with his Judg-

Judgments, it becomes the Inhabitants to take the Alarm, and *prepare to meet their God*: And *Personal* and *Family Fasts* are proper Expedients for that End; since they who in *sining Times Sigh and Cry for all the Abominations done in the midſt thereof*, stand fair to receive the *Mark* for special Favour in *suffering Times Ezek ix. 4*. For all the lesser Strokes and Deliverances, these Nations have met with of late Years, it is alas! visible to sober Men of whatever Denomination, That we are not thereby reformed, nor duely convinc'd of, far less humbled under, the Causes of God's flaming Controversy with us. And while there is a God to judge on the Earth, we can have no Reason to think, That a Generation chargeable with the Guilt, which we are chargeable with, is in Safety with such a Load upon them: But that either God will, by an unordinary pouring out of his Spirit, awaken, humble, and make the Land to mourn; or else, by some rouzing Stroke of Judgment, will vindicate his own Honour, injured to a Pitch that our Fathers arriv'd not at. And the less Appearance there is of the former, there is the greater Appearance of the latter. However we seem to have no such Security against it, as to render it unseasonable to keep *Personal* and *Family Fasts* in that View; that we may mourn over our own Sins, and the Sins of the Nations, and may solemnly commit our selves and our Families to the Divine Grace, Mercy, and Protection, whatever may be the Occurrences of Providence in our Day. None know what dark Steps may be between them and the Grave: And therefore it cannot be an unwise Course, timely to take God in Christ for our Guide thro' the Mountains of Darkness, for our Protector

in all Dangers, and for our Supporter and Helper in
the midst of Trouble.

LASTLY, It is a proper Means to get Matters clear for Eternity, and so to make us a safe and comfortable Passage out of this World. It was David's unspeakable Comfort on his Death-bed, That he could say of the God, unto whom his Spirit was about to return, *He hath made with me an everlasting Covenant* 2 Sam. xxiii. 5. Jacob, being an old Man, and a dying, comfortably reflected on the Place and Time, where and when, in the Days of his Youth, he had remarkable Communion with God, received the Blessing, and vowed the Vow Gen. xlviij. 3 with Chap. xxxviii. 10—22. Would one be in a Condition to look Death in the Face, to pass safely and comfortably to the other World; there is not a more feasible Means to reach it, than this. Therefore,

First, Ye who are under Doubts and Fears, complaining, That ye can never reach clear Evidences for Heaven, this Memorial is for you. No Wonder they walk in the Dark, who will not be at so much Pains to get Light into their State. The obtaining of such Light, might of it self be a sufficient Ground for such an Exercise. Clear Evidences for Heaven are such an unspeakable Comfort, and so hard to raise up amidst so much Corruption of Heart and Life, that it is not at all strange, they require something beyond the ordinary Course of Devotion and Application, to obtain the same. And this is a most feasible Means for that Purpose: For, after one has got his Soul humbled by a Review of his Sins, hath poured out his Heart before the Lord in solemn Confession of Sin, and personally entered into, or renew'd, Covenant with God, by taking hold

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of God's Covenant of Grace; if he shall then take the Matter in Hand, and examine himself, as to the Evidences of saving Grace in him, they will then be as likely to appear clearly, as ever.

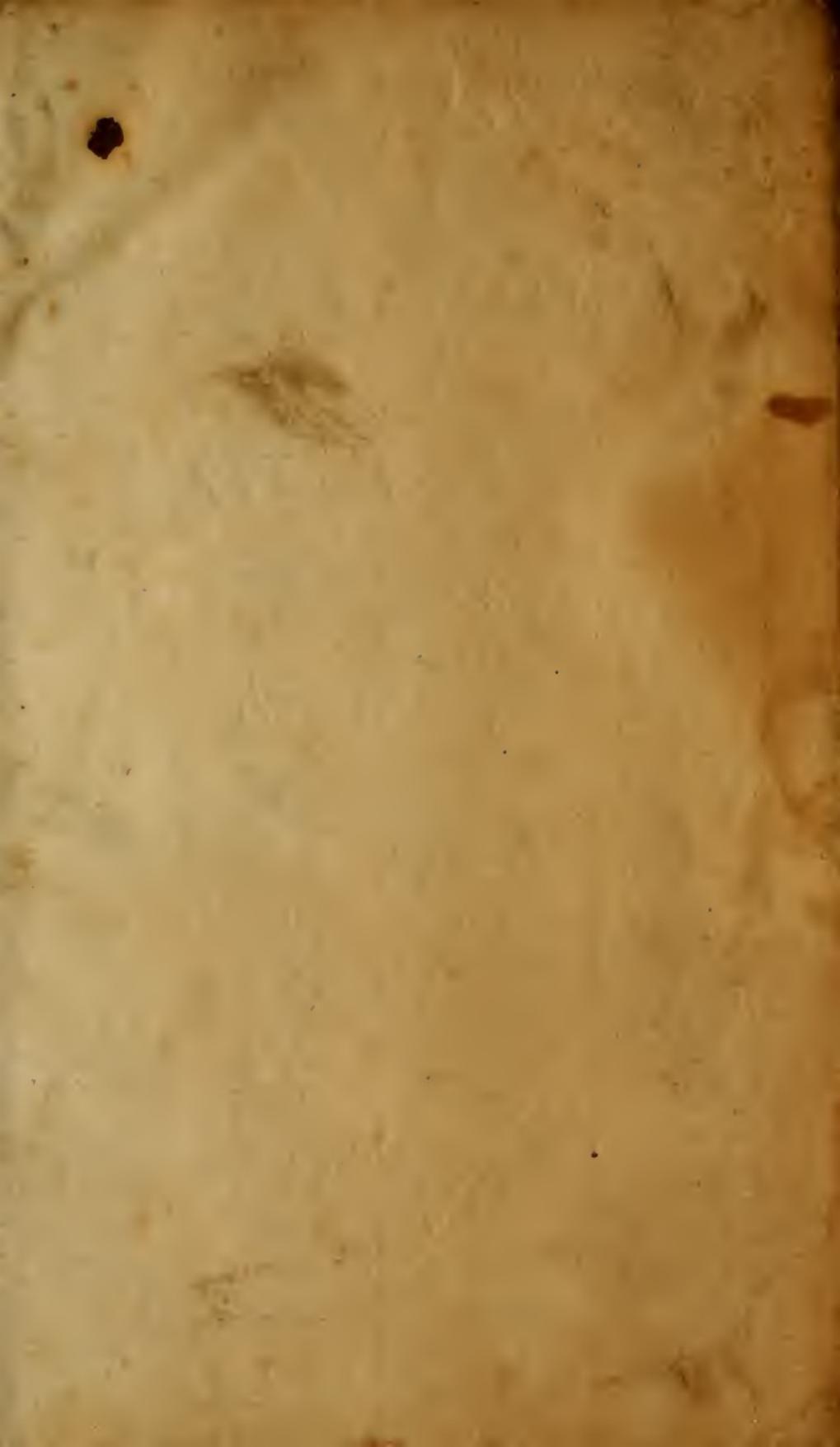
Secondly, Ye who are, one Way or other, getting Warnings of approaching Death, this Memorial is for you. Do you observe your Equals in Years, or younger than you, carry'd off by Death? Have you been at any Time rescu'd from imminent Danger of your Life, arising from some Accident, or unforeseen Occurrence? Are ye now and then visited with Sickness? Do you perceive your Strength begin to fail, the Pins of your Tabernacle begin to be loosened? These and the like are loud providential Calls to you, to prepare for the other World. And Preparation for that World, is sufficient to found a Call unto such extraordinary Devotion: A Prospect of approaching Death, may well be allow'd to call one to set some Time apart, in order to prepare for it. Preparation for Death is Work to be done in Time of Health: And why should it be delay'd, since you see that Death is approaching? How unreasonable is it for Men, to leave that Work to the Sick-bed, where they'll have enough ado to die, or may be depriv'd of their Judgment, if they do at all get a Sick-bed, and be not suddenly snatcht away, ere they or their Friends are aware? No, Sirs; ye know that Death is coming: Therefore, while ye are able, set some Time apart for that very End, to prepare for it, and to state Matters clearly for Eternity: Otherwise, ye are cruel to your own Souls, by your Negligence making of Death, a Leap in the Dark into the other World.

Lastly, All, without Exception, who believe a Heaven and a Hell, this Memorial is for you. The eternal

eternal State is not a Matter to venture upon at Random. If you do really believe a Life to come, yet cannot reasonably think, That this is too much to make a suitable Preparation for it. Their Hearts are certainly more stout, than *holy*, who amidst so many Instances of Mortality, as the World is still affording, are not thereby excited, to set their own Soul's Case in Order, with an Eye to Death's coming about to their own Door: And thus to set some Time apart for that End, is little enough in a Case of such vast Importance.

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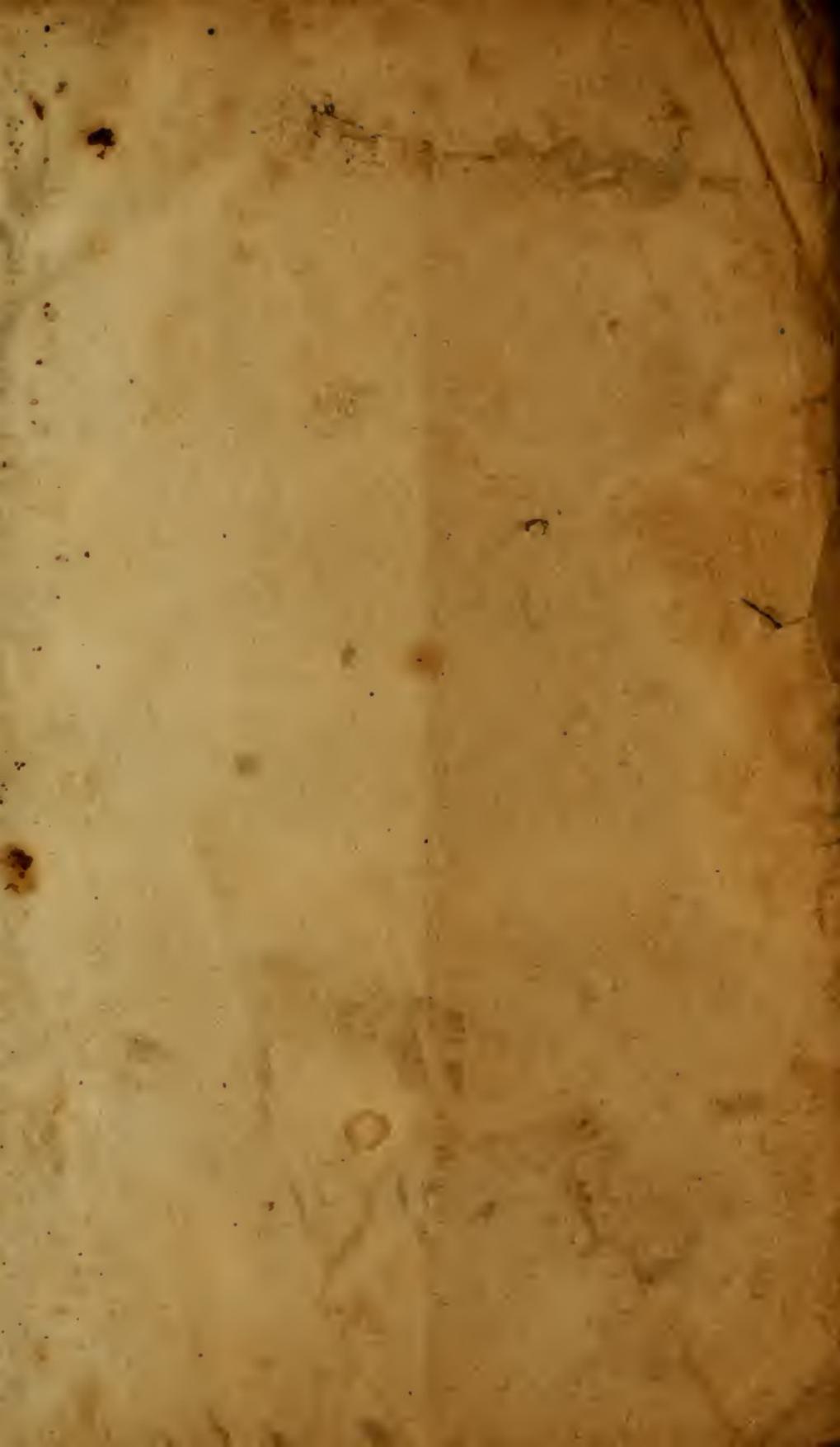
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